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**THE  
MYSTICAL PERSONALITY  
OF THE CHURCH**







THE  
Mystical Personality  
of the Church

*A Study in the Original Realism of Christ's Religion*

BY  
RICHARD DE BARY

With an Introduction by the REV. P. N. WAGGETT, S.S.J.E.

*Tota Ecclesia, quæ est mysticum corpus Christi, computatur  
quasi una persona cum suo capite quod est Christus.*

*Sum. Theol.*

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## INTRODUCTION.

THERE is a revival—is there not—in our time of what, perhaps, may be called, for short, the temper of exclusive antithesis ; a tendency to make trenchant distinctions between different parts of the substance of religion, choosing one part and rejecting the other, as if they were alternatives.

Of course, divisions and choices are legitimate enough. They are more than tolerable. They must be made for the sake of clear thinking and healthy action. But these are the distinctions between what truly belongs to religion and what is inconsistent with it ; not distinctions between different parts or even different aspects of religion itself. These last, if they are considered as more than logical, or made for the purpose of study, are much worse than unnecessary ; for they imperil the substance valued by all kinds of Christians, the reality we ought to look for on both sides of the dividing line. We are bound, for example, to choose between that common body of thought which is based on the conception of the righteousness of God and the importance of earthly experience, and which goes on to declare the reality of sin and to welcome a sinless Redeemer, and that other consistent body of thought which puts in place of God a morally indifferent Absolute, and



consequently tends, more or less decidedly, to regard human effort as insignificant in the highest moral sense, and describes what we have known and striven against as sin as if it were merely the belated remnant of earlier stages of evolution. There has, perhaps, been a real slowness to make the necessary distinction between Christian faith and its altogether fatal opposite. But there has also been quite lately a renewed quickness and even eagerness to state again, as if they were final, antitheses which, almost thirty years ago, seemed to have been successfully resolved, and resolved not only in synthesis of thought, but also in a kind of equilibrium of Christian experience. We thought we had been delivered, under the guidance of Holland, for example, in England from a divorce in conception between personal and corporate religion. We seemed to understand the statement and to experience the fact that Church life was built of personal prayer, and that inward devotion must be corporate if it is to be real. We held up our religious aspirations both secret and churchly into the light of a general conception of life as such ; and we saw that religion, like life, only comes to be personal in the proportion in which it is social, only avails for society in the degree in which it is personally real.

And again, we seemed within sight of a reconciliation of tradition and criticism or "modern knowledge" ; or again between the Apocalyptic and the moral conceptions of Christ ; and to be able to hold as part of one experience the homely conception of Christ as one with us in the human life we know,



and the worship of Christ beyond our human development as the judge to come of quick and dead.

I suppose it is partly because a new generation has come upon the scene, and partly because the sources of our knowledge have been examined with a new care that these old reconciliations are found insufficient or have been forgotten ; and that men once more talk of choosing between one side and the other of the old distinctions, as if all that careful work of combination had never been attempted. But this is only part of the cause. The difficulty must mainly spring from the fact to which I slightly pointed just now, namely, that all such reconciliations have to be effected not in argument and conception alone, but in experience as well. And, though in the final analysis life precedes the examination of life, yet sometimes the experience must follow, in a certain sense, after the work of argument. Men are visited by the conception of a rich and fully furnished unity before that unity develops through moral effort, the work of love. And is it not a fact that what is wrong with us is that the Church life has not for our experience exhibited the fulness and the substantial character which our argument required ? There has not been a full enough stream of Church life to impress upon us its essential necessity to the soul's venture. The Church life has not been near enough to our business and bosoms ; the comradeship has not been actual ; we have found or given a practical geniality to correspond with our high claim for the society that it was indeed the Body of Christ. We



have not felt or exercised a moral energy in economics, in family affairs, in all the complexities of neighbourly duty to correspond with and to exhibit our high and exacting belief that the Church was the Kingdom in the making, or at the very least an adumbration of the Kingdom yet to come.

And it has followed that we have judged those solutions I have spoken of as if they were exploits and prizes of a transcendant logic reconciling the poles of statement and not as if they were expressions of substantial unity which have their value, and their only value, because they point to the content of a real embracing experience, an experience as real, and inclusive, for example, as that of individual ventures of discovery in a school of scientific training, as real as the perception of infinite value in a single mortal life.

And so it turns out that the new vigour and the new narrowness of distinction are really good because they turn us back to consider and to cultivate that substance of life which alone will give room for truly reconciling definitions. Our difficulty of thought means that we must try harder to *be* Christians in order that we may once again state in peacemaking fulness the *meaning* of the Christian faith. It means that equilibrium of thought depends through righteousness of life upon the gift of the Holy Spirit ; and further that this gift must be sought by the human will which in this search finds its proper freedom of exercise. The light that is true wisdom from above is the cause of holiness we know. But it is also the result of holiness ; the cause of a



holiness some day to be accomplished, but the result of a holiness which is even now being attempted. "If ye love Me, keep My commandments, and I will manifest Myself."

We have reason, then, for something much more fruitful than disquiet in the new appearance of perplexities and controversies ; for we learn that for a fresh provisional statement we need not only a new examination of old documents, but also, and more essentially, a newness of life with God, finding itself in newness of life in our relations with one another.

It is a realism that must animate us ; it is a reality we are to seek ; a reality not less substantial because thoroughly spiritual. There is nothing even in what is called a "secular " judgment so much needed by the world as an actual Church, a Christian body recognisable, active, labouring, suffering. Through all the very real difficulties which the temper of mysticism finds in searching for a place in its thought for the world we know, we find our clue in the *actual* character of Christ. He is actual, historical. His life has movement, event, growth. It has power, lifting weights ; it has patience, conquering evil through suffering. That is why we welcome Mr. de Bary's book. It is an effort of Christian realism ; it is a search for the substantial body, a body which to his apprehension has a genuinely personal character and is bound on a real personal venture. Here, then, is the first point, we are out for reality, we must find substance ; our advance is a personal affair, the personal affair of God with us.



And the second point he makes clear for us is one that keeps this realism free from everything that the old writers call carnal and worldly. It is that the reality is spiritual. And to call it spiritual is not to call it fanciful or theoretic, but to say that it has its primary hold in the regions of devout desire, in the exercise of prayer and worship. Our real, our concrete Church must not be that whose picture animates or seems to animate some forms of modernism. We cannot accept the historic continuance of a world organisation as substitute for a faith capable even of intellectual expression. Spite of all the accretions which naturally and perhaps inevitably have accompanied the growth in history of the Christian life, the true history of that life is a history of worship.

Mr. de Bary finds the root and foundation of that worship in our Lord's own life, which he sees as a life of worship and offering, of sacrifice in the widest possible sense ; an altogether successful rendering of the being of man to God its source. This is the meaning and substance of the Incarnation of the Word. Under this idea of worship everything of the Gospel history is apprehended.

The ministry and pilgrimage of Christ are worship ; the death of Christ is the central act of worship. It is on this account that the death ushers in, and, under the power of God, causes the emergence of the new kingdom, the kingdom of worship. The thought is familiar ; but we welcome its fresh expression. The blood is the blood of an everlasting covenant, a covenant of thanksgiving and praise.



And as the foundation of Christian life is thus in worship, so union with Christ is a union of worship depending altogether upon a personal union with Him who is the One true worshipper.

Men come to Him through faith and repentance ; through faith in God ; through faith in His redeeming power. A body is thus formed, the extension of His personal life ; a body which finds its whole activity interpreted and ruled by worship. All its ways and doings are modes of worship. If it has regulations for membership, distinctions in fellowship, sanctions of discipline, the discipline is a discipline for prayer, the distinctions are for leadership in prayer, the membership is membership in a praying body. The Church's absolution is the release of a soul hindered for prayer, the welcome of one who had been unfitted for worship. The Church's ministers are held up by the prayer of the whole body and in this is their lasting "character." The prayer may flag in the ordained person or in a multitude of individuals, but it does not fail in the whole body. The Sacraments, and mysteries are expressions of prayer. We find their substance in worship.

Baptism is an effort of prayer, an act of love approved of God, done in Christ, done in the spirit. The Eucharist is prayer, a prayer of the whole body laying hold of things of sense ; a prayer of Christ, God and man. His priesthood offers our sacrifice, His sacrifice occupies our ministry. And the feeding is a mystery of nourishment within the mystical body, the supply of the life become their own to the



sons of adoption. The Bible, the public treasure of Church knowledge, is a creation of God effected in prayer, precious to prayer, studied in worship. Its temporal origins are in prayer; the seer's vision, the transport of Israel, the devout aspiration of rulers, the longing of the penitent for the Temple, the meditative understanding of men, in prayer. And as it was born in many parts and divers fashions as God made Himself known to men in prayer, so it must be read in prayer, and taken for a wisdom about prayer, a *directorium* for those who would worship, a treasury of devotion, a *scala perfectionis*.

When the Scripture "offends," hinders, and kills, it is because it is applied as a rule for some work that is apart from prayer, or as the documents of a kingdom that has ends independent of worship.

St. Augustine's words about Confirmation have been quoted, and quite justly, to show that he regards the Sacrament of Confirmation as on a lower level than that of Baptism:—

"Manus autem impositio non sicut baptismus repeti non potest. Quid est enim aliud nisi oratio super hominem."

ST. AUGUSTINE.

(*De Baptismo contra Donatistas*).

The words in their actual context imply some inferiority of Confirmation to the unique sacrament of Regeneration. But we may well read them, in a light to be found in many other parts of St. Augustine, as applying to any sacrament. "The laying on of hands, what is it other than a prayer over a man?" And what more can it be if by prayer we mean the exaltation of the soul of man, at last



made free, by Christ, in the Spirit, and in the divine society, to the eternal throne ; an exaltation which becomes the channel for the "downward" movement of the heavenly power ?

It is because the writer, who generously allows me to add these words to his book, has the sense of the reality, the wholly spiritual reality in human life of Christ's Church, that he has been able—let me say it with great respect—to open his eyes quite freely to all the difficulties of history and of our present position ; and to render genuine help to modern Christians towards a spiritual *rationale* of the system in which in fact Christ has become known to us. By keeping this reality of prayer in sight we shall escape from being bewildered by the alien elements, almost the alien complexion, which sometimes seems to have attached itself to the actual Church life. The emphasis of zeal must never be set again on things like the temporal power of Church thrones, or the temporal possessions or constitutional status of the several parts of the Church. It is the fear of a loss of actuality, of concrete and definite and recognisable existence which has made man in the past so slow to relinquish those external sovereignties, those venerable links with national history.

In the cultivation of prayer we shall escape from the unnecessary complications without losing any touch of actuality. After all, the nation has desires more truly than it has lands and grounds. We shall not become unnational by ministering to those abiding desires. After all, man as man has hope, has prayer, more truly than he has territorial



distinctions or even material needs. And as, indeed, we must keep close to man, if we are to find God, so we shall not be disappointed in our search for the true human life if we become more "obedient to the Heavenly vision."

Prayer and worship *may* no doubt be understood in such sense as to exclude the activities of our "common" life, and make of the Church's proper function something apart from merely human interests. Here no narrowness is meant, but only a *central* importance. If fellowship is found in prayer so is also whatever belongs to fellowship: study, industry, law, the city and the State, all the careful ordering of the earth-march, because it has its end beyond our hindrances and disappointments.

I should only hinder the effect of the pages that follow if I tried to recapitulate their exposition of the development of all true Churchly discipline and order from the central fact and essential requirements of common worship.

P. N. WAGGETT.

Cambridge,  
May, 1913:



## PREFACE.

THE attempt is made in this book—assuming that a Divine Religion must be commensurate with human personality—to get to the root of the original conception of Divine Salvation, a conception concerning which Catholic and Protestant interpreters of the New Testament differ so fundamentally.

It will be shown that the Synoptic Gospels deal always with a salvation which takes the form of inter-relating the personalities of the Disciples of Jesus to their Master in a union which, possessing as it does the life and actuality of a personality, is therefore, itself, rightly called a “Spiritual” or “Mystical” Personality.

The agencies which knit together this Heavenly Personality will be shown to have been Faith, Conversion, and Worship ; and each of these three stands in an indispensable relationship with certain essential constituents of human personality as it exists in all times and places.

This Spiritual Personality is also Salvation itself and Immortality in the act of becoming an accomplishment for man. We are not, therefore, to think of Salvation and Immortality as the outcome of pleadings and decrees in some inscrutable Divine Court. They are the outcome rather of a continuous



creative enterprise. They are the Spiritual Personality itself, in all that this means, in the aim and purpose of its being, for the believer.

This justifies our treating the Church of Christ as possessing the nature and life and experience of an actual entity subsisting in all the actuality that a real personality possesses. It will be shown how man has his portion within the Spiritual Personality—that is, within the Church of Christ—by aid especially of the creative agency of Christian Eucharistic Worship. Worship, in consequence, the improvement of which is at present a matter of concern to all the Christian Communions, is shown, when at its best, to be the supreme agency of the survival of human personality after bodily death in a life of blessedness.

One cannot thus draw conclusions from the New Testament without crossing the great problems raised by modern scholarship, such as the problem of Christ's divine consciousness, the problem of the eschatological, the sacramental or the ethical construction of the Gospel Message, and the problem of the date and origin of Christian dogma and the hierarchy.

It is assumed here, to adopt terms in use from Natural Science, that Christ's divinity was *homologous* to, but not *homogeneous* with, the creative faculty of human genius. Christ was the artist, the architect, the master-builder, of the Mystical Personality. He deliberately purported by His Act of Worship in His Death to implore the Advent of God's Kingdom, and to found the Spiritual



Personality, by inhabiting in which men would be delivered, in eschatological conflicts with the World Order, from sin and tribulation, and spiritual death.

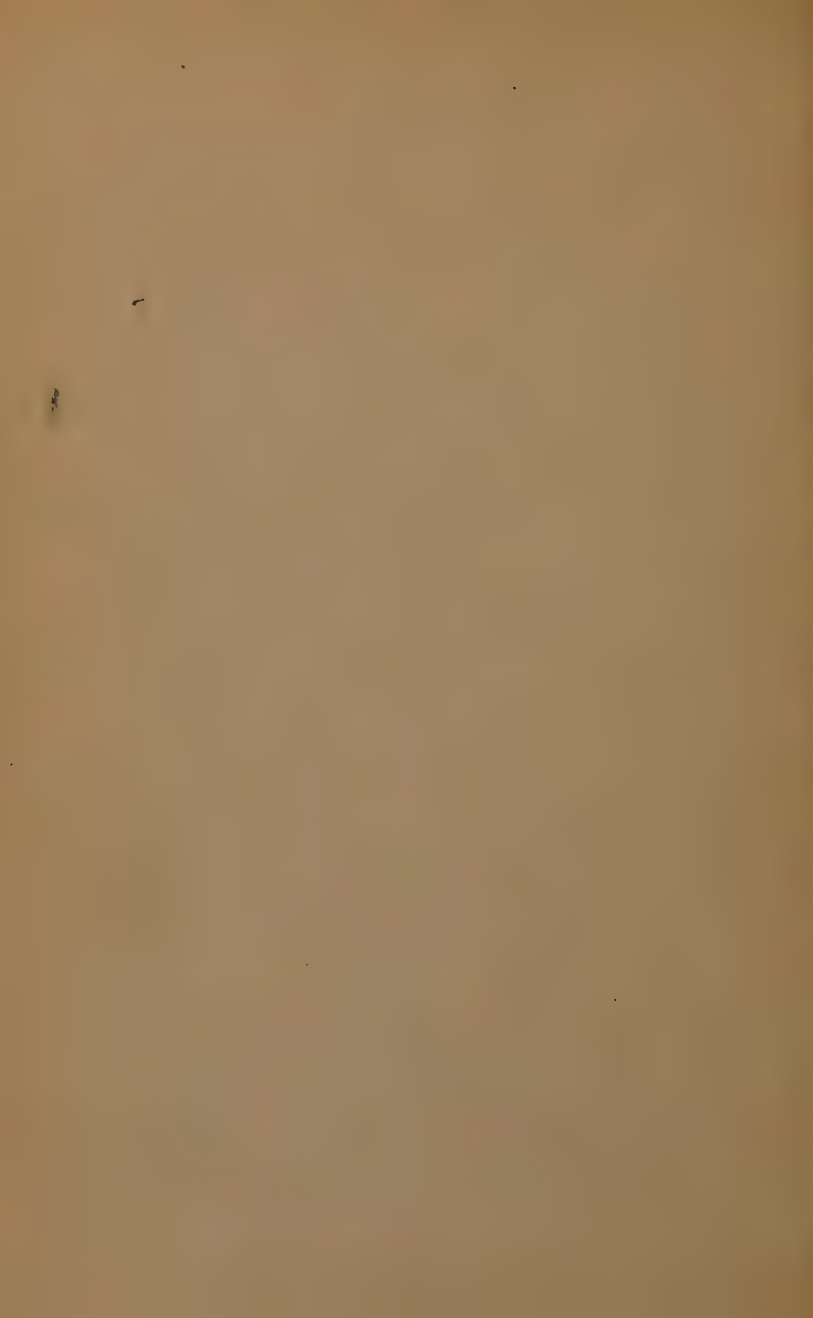
It is assumed that the origins of Christian dogma about Christ's divine personality date from a series of presentiments and intuitions or impressions, similar to those which the associates of any great personality are often known to entertain about their leader, who, yet, has very marked human limitations. The Resurrection confirmed the truth of these presentiments ; but neither St. Paul nor the writer of the Fourth Gospel really added any new doctrine about Christ which was not first of all imparted, under the form of such intuitions and presentiments, by the impression that Christ's Personality made upon His Disciples during His Life-time.

When the Christian Church was subsequently all arrayed and crystallized, as it were, around its Eucharistic Worship, memorialising Christ's Death, and perpetuating the actual Worship projected into the World by this primal Christian Act of Worship, it remained perfectly true to the original aims and intentions of its Founder. Worship, the creative agency of the Spiritual Personality, and hence of human immortality, remained, as it had been to Christ Himself, the *raison d'être* of Faith and Conversion of Life ; and Worship therefore remains the crystallizing force that may effect the future Reunion of Christ's Church.

*Lago di Garda,*

*March, 1913.*







## CHAPTER I.

### THE GOSPEL OF PREPARATION.

#### I.

*Faith, the submission of the understanding to Christ, is that primal act of union between the person of Christ and the person of the Disciple which is the foundation of the Church.*

Christ always assumed that an act of trusting faith in His power created a living interaction between Himself and the believer. Wherever faith existed, there, so to speak, the power of the Redeemer to heal, to forgive, to inspire, was made operative. Christ admittedly performed few "mighty works" where unfaith forbade this interaction between Himself and others. Thus in the Gospels faith is essentially a mutuality of interaction between person and person. Man casts himself in trust on Christ as Healer, Teacher, Saviour. This trustful surrender enables Christ to project Himself, if I may use the phrase, into the person of the believer, and the powers of healing and forgiveness are immediately unlocked.

In the Gospels, however, the faith that Jesus insisted upon is alluded to in two very distinct phases of its existence. The majority of those who are recorded to have believed in Jesus merely gave a general assent to His person as to that of an



inspired Teacher and a Wonder Worker. But Christ soon made it known that He expected men to rise upwards from this initial act of faith to an unqualified acceptance of His person in each and all of the claims that He might make as an authoritative Revealer of God and His Kingdom and even as God's plenipotentiary Agent or Messiah. The faith which Jesus required from the true disciple was an unquestioning and entire surrender of the understanding of the disciple to the Person of the Master.

This surrender of the disciple to the Person of Christ was to be complete and heroic. Christ Himself would allow of no compromise. A wandering Rabbi was to be accepted as the predestined Messiah. Defeat was only to be looked upon as the augury of a future unlimited success. Death, itself, was to be interpreted as the Passover of the New Redemption. Thus the tyro of one or two years' discipleship was expected to go with Christ in faith across the stumbling-block of the Betrayal and the Cross.

The thought of this whole-souled surrender to Christ, the vision of the long steep ways to which it must lead, and along which spiritual progress must be made, would account for the falling away of the multitude from Christ, and for the segregation of the few faithful disciples who were ready to make the whole venture of faith in Christ's person.

In all this difficult journey of faith, Christ was lenient and gentle towards those who, through human frailty, were unable to watch with Him. Yet His standard of faith remained unalterably the



same. The disciple might pardonably doubt when he witnessed the Master's betrayal and death. But if the disciple retained any germs of faith, these, in order to be effectual, must be germs of a whole faith. Jesus must be either the veritable Son of God to him or nothingness. There was to be no diminished or reduced Christ. Rather than that, let there be no Christ at all.

But for those who through the delivery and passion and death had not altogether lost the whole vision of Jesus as Messiah and Son of God there remained a great reward. Just as the faith of the Leper or the Blind Man had unlocked Christ's power to heal, so now, if Christ should triumph, in spite of His apparent defeat, faith would retain the disciples in living communion with His personality. He and they would partake of this triumph in perfect reciprocation, as though each believer had overcome in his own private and particular experience.

In other words, faith is a real bond between personalities ; it wraps up the experience of each disciple in the experience of the Master, and in doing this it builds the Church. The Church is but Christ's own personality, now projected into the person of the disciples. And just as such projection of His personality when on earth had brought healing and release, so now it brings regeneration, atonement, and immortality.

The faith revealed in the Gospels, is, then, not merely a conformity of understandings in agreement with or assent to Christ. It is the power which



unlocks the presence chamber of Christ's personality within each believer. It makes each soul, as it were, a living unit of Christ's own personality. The disciple, thus, drawn up by faith into a spiritual union with the Master, is privileged to share with Him in every gift and grace and meritorious work.

## 2.

*Conversion, the entire surrender of the believer's will to Christ, is the second stage of that interweaving of person with person which makes the essential spiritual fabric of the Church.*

Following on and allied with the heroic surrender of the mind by faith, Christ also required from all His disciples an unqualified surrender of the will and an entire detachment of heart. The true disciple was bidden to renounce everything in the world, his family, his social ties, his worldly possessions. He was required to renounce all these things instantly and without reserve, and to surrender his will to Christ wholly and irrevocably for the Kingdom's sake. The disciple was asked to make this renouncement on the strength of no other assurance but that of the simple word and promise of Christ.

It might have been expected that those chosen to be apostles would have to share in the privations of their Master and in His detachment from earthly ties. This stern renouncement seems, however, to have been demanded not only from the apostles but also from everyone who wished to accept Jesus as Christ. On the occasion mentioned in St. Luke



xiv. 25, 26, it is said expressly that Jesus delivered the message of whole-souled renouncement to every member of the "great multitudes" there assembled who might wish to follow Him. "If any man," He said to all those assembled, "come to me, and and hate not his father and mother and wife and children and brethren and sisters, yea, and his own life also, he cannot be my disciple."

That Christ made this appeal to every aspirant, as well as to the chosen apostles, is confirmed by many special instances given in the Gospels. The young man who had pleaded his faithful observance of the Law was not called to be an apostle. Yet Christ required him to renounce all his worldly goods and to follow Him, as heroically as any of the twelve. The same unswerving renouncement was required of the young man who wished to abide yet awhile with his father. Nor was it one called to be an apostle whom Christ reminded that whoever puts his hand to the plough and looks backwards is not fit for the Kingdom of Heaven.

Important inferences underlie Christ's insistence on this unqualified conversion of heart and will and life from all His followers. Faith won over the understanding until it made an unhesitating acknowledgment of Christ's claims. Conversion, following on faith, won over the heart of the disciple to the Master. It trained the will of everyone to be passive to the will of Christ. Conversion, entailing detachment of heart from all else, drew together the wills of the convert and of Christ making of two wills, one.



Thus, according to the Gospels, conversion is the act which strengthens the bond of union between person and person, which the act of faith had begun. The purpose of conversion obviously was to call forth the whole power of Christ's loving will within the converted man. In conversion, therefore, submission of the understanding blossomed into active and perfect obedience of the will. Surrender to His will unlocked for the convert all the divine power of saving love that inhered in Christ.

In the case of Levi the Publican, of the Woman who was a Sinner, and of other Gospel instances of penitent sinners, this cleansing interaction with the will of Christ absolved the penitents from their sins. Christ's loving intimacy with God was reduplicated in the heart of the sinner in sorrow for sin, in love, and in reformation of life. The bond of conversion had drawn the sinner to share in all that was within the heart of Christ. The divine indwelling power in Christ, called forth in the sinner through his sacred approach to Christ's person, not only cleansed the sinner's soul, but also revived and regenerated every good impulse of his humanity.

Perhaps every instance in the Gospels of change in the understanding concurred with a parallel change in the will and heart. That is faith concurred with conversion. An exception may have occurred in the case of Judas the Betrayer. For, if Judas still believed in Christ when he betrayed Him—which is doubtful—we should then have a clear instance of belief without a converted will.



In any case, the history of Judas proves that true conversion is something more than the acceptance of Christ with the understanding alone.

The full meaning of conversion perhaps best appears when we consider its consequences apart from its interior and regenerative results. That only was true conversion, in the esteem of Jesus, which was accompanied, as I have shown, by a will to follow after Him. In this willingness to follow Christ was the real beginning of His *imperium*, of His sovereignty in the world. The will which surrendered itself passively to Christ's Lordship was ready to be impressed with all the energy of Christ's will, and to obey His commanding authority. In His small body of true converts Christ already had subjects of His Kingdom, men in whom His Spirit might indwell in order to carry into execution the enterprise of announcing the Kingdom of God.

## 3.

*Christ, in shaping the course of His earthly ministry, kept in view the great enterprise of founding the perfect Worship of God. The Divine Kingdom is inseverably related with the thought of Divine Worship.*

Every great minister of the Theocracy of Israel : Moses, David, Solomon, Elijah, Ezra, for instance, had some important Mission to fulfil relating to divine worship. The Jews, therefore, would expect that the Messiah, when He came, to have so much greater a mission to fulfil in the matter of that



worship as His mission was greater than that of Moses, Elijah, and the rest. In fact, so strictly did they reserve the right of altering the National Worship from everyone except the Messiah, that anyone claiming that right was considered, in the very fact of his doing so, to have asserted Messianic claims.

This accounts for the impression that the two witnesses made on the judge at the trial of Jesus when they reported that He had said, "I will destroy this temple that is made with hands, and within three days I will build another made without hands" (Mark xiv. 58). Only God's Messiah had the right to destroy the old Temple, and in building the new Temple, to inaugurate the perfect worship of God. If Jesus then had foretold the destruction of the Temple and had associated Himself with its future rebuilding, He had claimed to be Messiah, and had done so in a way that revealed His intention of laying the foundations of a new and perfect worship.

It is true that while Christ spoke on many occasions about the approach of the Divine Kingdom, He made comparatively few direct allusions to Worship and Sacrifice. To Orientals, however, the homage and worship paid by a king's subjects at his court was the very heart of the organisation of a kingdom. And much of the language used by the Scriptures to describe the life within the Divine Kingdom is drawn from that used to describe the worship of obeisance customary in an Eastern Court. Thus the Divine Kingdom was considered as a sort



of crystallization of the worship and adoration and service that every creature owed to the sovereign majesty of God.

The views which men entertained about the nature of this worship might be spiritualised with the advance of Divine Revelation. Yet in any such advance the high position assigned to Worship in the order of the Kingdom was not likely to grow less. The truths revealed by Christ about the nature and advent of God's Kingdom will be studied a little later on. But on the subject of the relations of the Kingdom to Worship, we may note here that Christ, in His general attitude towards God's Kingdom, ever considered it as a worshipful relationship of God's creatures to their Sovereign Lord. Worship, indeed, may be called the supreme inspiration of all Christ's life and public ministry, which began with "My Father's business" and ended with "Not My will, but Thine be done!"

One whose life was filled with such a spirit was sure to have regarded the sending of God's Kingdom as a gift to be prepared for and implored from God by acts of worship. And as Isaiah's vision of the Heavenly Courts was one of worship which re-echoed the words "Holy, Holy, Holy, be the Lord God of Hosts," so Christ who prayed that God's will might be done on earth as it was in heaven, was sure to have expected that when that Heavenly Kingdom came Worship would remain the very centre of its life.

But, necessarily, the worship during the days of His conflict could not be that which obtained in



the courts of the Divine Kingdom above. The worship of supplication and sacrifice, the imploring from God the gift of His Kingdom, had to go before the worship of thanksgiving and praise, which would be offered after the victory had been won.

With all this in mind, the manner and time of Christ's final going up to Jerusalem becomes most significant. He was in Cæsarea Philippi, a fugitive from His enemies, and covered with apparent defeat, when St. Peter, and consequently the other disciples, acknowledged Him as Messiah. No sooner does Jesus receive this acknowledgment than, in spite of His enemies, from whom He had hitherto fled, He at once sets His face to go to Jerusalem, the centre of National Worship, and consequently the spot where the Messiah must fulfil His crowning act of worship. It was significant also that Christ set out on the way to the Holy City on the occasion when all the devout Jews were flocking thither in order to celebrate the greatest Day of Worship in the Jewish year, that is, the Passover.

## 4.

*Christ as Messiah is also the High Priest or Mediator. He offers the Sacrifice which shall implore from God the Gift of the Divine Kingdom. In that sacrifice He is the Victim as well as the Priest.*

Although Christ in His lifetime was rejected by the multitudes, yet He secured a future popular hearing for His teaching ; and this He did in two ways. In the first place He chose for His disciples,



not men apart from the multitude like the Greek sophists, but genuine men of the people; men who when they had once grasped His teaching and apprehended His Person, would be able to present that truth and that Person, before the people, speaking with them heart to heart. In the second place Christ, when teaching the mysteries of the Kingdom, was at all times careful to shape His words and actions in accordance with prophecies and precedents from the past.

Then when St. Mark's Gospel says that those who heard Christ's prediction of His passion "understood not that saying, and were afraid to ask Him" (Mark ix. 32), these same disciples, no doubt, treasured up Christ's cryptic sayings until the time came when the plain correspondence between their Master's fate and certain Scriptural types and prophecies revealed the whole purpose of His passion and death. They themselves, being average "men of the people," had for this very reason acquired all their knowledge in a discursive form exactly suitable for communication to the multitudes of men of every time and place.

Standing out among the great truths that Christ revealed by aid of pregnant words and significant actions recalling Scriptural types and prophecies, was the truth of His High Priesthood and of the sacrificial nature of His approaching Death. In the minds of those who had begun to appreciate the significance of Christ's intended journey to Jerusalem, the question would naturally arise: Would Jesus, in this mission as Messiah to the centre



of Jewish Worship, concern Himself with worship as Moses or David or the Prophets, who were not themselves Priests, had done? Or would He, being the Messiah, prove Himself to be also High Priest, and Himself also offer up the Sacrifice of the New Covenant?

The words that Christ used about this journey seemed to suggest that He would take the part of Priest and even of Victim in His forthcoming enterprise at Jerusalem. To the Jew, it would not seem unreasonable that the Messiah should Himself claim to be High Priest. Ever since the Return from the Exile the rightful sovereignty in Israel—the Herods being but alien intruders—had had its source in the priestly power. This had especially been the case under the Priest-Kings of the Asmonæan dynasty. In fact, in a true theocracy, such as Israel claimed to be, the priesthood was necessarily the fountain of authority of the Kingship. That being so, any thoughtful Jew would recognize that if Jesus were the “anointed King” or Messiah He must also, *a fortiori*, be the supreme High Priest. The priesthood would be inherent in the very foundations of His Kingship. Thus the Kingship of Jesus, although established first with Peter’s Confession, presupposed His more essential priesthood.

Tradition had thus made it quite intelligible how the Messiah, though the term Messiah means “anointed King,” might also be in a pre-eminent sense the High Priest. But Jesus did not in fact make known His priesthood until on one occasion He alluded to Himself in words which, adapted from



Isaiah of Babylon, asserted His essential priestly character in an unquestionable manner. Our Lord made this allusion when, in amplifying what He had foretold about His passion and death, He said that He had come to "give His life a ransom for many." It was significant that He should have used Isaiah rather than the Book of Exodus, which describes the first Paschal offering, in making reference to His own Paschal Sacrifice. For the "Righteous Servant" who should "make his soul an offering for sin," in order to "justify many," is spoken of in the Isaian prophecy as though he himself were both the Priest of this Second Exodus, and also the Victim of its atoning sacrifice. All this was exactly what Christ Himself came to be. Christ, thus, in adapting words from Isaiah to Himself had given the key to the understanding of how His office was essentially a priestly one, and of how, being Priest, He also could be the Victim offered up to redeem God's People and to implore for them the sending of the Kingdom.

Following up this clue given by Jesus Himself, the Early Christians learned from these prophecies of Isaiah liii. to see in Jesus the Suffering Servant, who, fulfilling its predictions, had chosen to offer His own life "a ransom for many" rather than shed the alien blood of bullocks and heifers of the flock. Yet neither Isaiah nor Jesus Himself applied the term Priest to the one who offered up this sacrifice. Christ made known His essential priesthood only through disclosing the manifest priestly and mediatorial nature of His actions. He was never known,



Himself, to have assumed any such title or designation as that of priest, or to have claimed to belong to the priestly tribe of Levi.

## 5.

*The coming of God's Kingdom in response to Christ's supplicating sacrifice, means the entrance of God's power into the world in order to transplant human personality from the sphere of the Perishable to the sphere of the Imperishable. The Kingdom is said to enter "within man" when it wins possession of his whole personality.*

Christ, at the opening of His public ministry, used the words "The time is fulfilled and the Kingdom of God is at hand" (Mark i. 15). At a later period of His ministry Christ described the terrors of the coming of God's Kingdom in language most positive and graphic (Mark xiii., Matthew xxiv., etc.). But these terrors, in so far as they were to be immediate, could not refer to the annihilation of the world, though they might refer to a cataclysmic purification. Every Hebrew looked for a salvation of Israel which should be effected *on the earth*. Christ always assumed that the "Kingdom of God" was a term generally understood and covering some condition of things generally expected. It was no fresh term covering some original idea of His own. He took the term and the idea from the general speech and mind, and developed the idea which the term carried. To use the term "Kingdom of God" to cover a state existing only beyond the



bounds of time and space (as would be the case if the earth were to pass away before the Kingdom came) would not be a development but a substitution of ideas. On the other hand, to enlarge the idea, to make the term "Kingdom of God" cover an eternal Kingdom which should yet exist upon the earth would be a legitimate development.

The whole problem of the meaning of the "advent" becomes clearer if we bear in mind that Christ always assumed the present Redemption of God's people to be parallel to the former deliverance of Israel from Egypt. Now, as then, Israel would receive deliverance and also a kingdom as a result of a Paschal Sacrifice. Further, many of Christ's sayings show that He looked upon the Kingdom of this new inheritance as a concrete reality. The Kingdom was a world or sovereignty which could be manifested to the senses, and within which the disciples could meet and gather about Christ to eat and drink with Him at table. The Kingdom of this greater redemption was in the nature of a new and abiding City or Promised Land, into which the true Israel would again pass over.

As Christ was never known to show an interest in curious details or apocalyptic fantasies, it is evident that when He speaks of the Kingdom He is revealing its essential values rather than drawing what purported to be accurate pictures of life and conditions within it.

The Kingdom is, then, a true new world, the garden soil, as it were; the source of nourishment of the new and immortal life of man. In its full



reality and efficacy it will be sent down in order that human personality may be gathered within it in a most intimate and vital manner. God will plant the soul and personality of each true believer within the heavenly environment of this new Promised Land.

Christ did not, however, reveal anything more about the Kingdom than was necessary to attest the truth of its nearness and its transcending importance. Its importance was transcending because, with its advent, God would, for the first time in human history, bring the Eternal World within reach of dwellers within the World of Time. Man was about to undergo the supreme experience of being transformed from a mortal to an immortal being.

Christian Theology indeed asserts that apart from the grace of the Kingdom, first and last, and considered as a whole, what we call the immortal soul of man could no more have enjoyed immortality than a so-called perennial flower could be perennial without its fixed garden in which to flourish.

The soul, from the beginning, was but *capax vitæ perennis*. Through the portion of the Dispensation of Grace before Christ, the soul was immortal (for weal or for woe) *by promise only*. The coming of the Kingdom meant the first actual advent of real immortality (for weal or for woe) to every human personality or soul. So transcending a transformation, that of a mortal being into an immortal one, by the coming down of this new Eden of Immortality was certainly the supreme and



culminating event in human history. And because man really was here transplanted out of a transitory order into an eternal order, Christ's many allusions to an approaching cataclysmic overthrow of the transitory world become intelligible as literal truth.

These eschatological discourses are then seen to relate to approaching changes within the essential sphere of life and being of human personality. So far as this essential "self" of man is concerned, the sun and moon and stars and earth would pass away, and the "perennial flower" of human personality would be transplanted into the new conditions of immortality. Yet, all the while, the external order of the world would remain, in itself, exactly what it always had been, a sphere, where change and transmutation are the very basal laws and conditions of its existence.

But we are not left to mere conjecture in arguing that, by the advent of the Kingdom, Christ meant the coming of the power of God's sovereignty within the sphere of human personality rather than within the sphere of the external universe.

The famous saying, "The Kingdom of God is within you," does not, indeed, mean that the coming of God's Kingdom is the mere approach of a moral change to be wrought in man's heart. This is disproved by the evidence of other sayings in which Christ bids those who had already undergone moral conversion still to look forwards to the advent of a Kingdom. The words: "Fear not, little flock, for it is your father's good pleasure to give you



the Kingdom " (Luke xii. 32) were said to converted men and true disciples. The statement: "The Kingdom of God is within you" should rather be taken as alluding to the power of God, not only as reaching into minds and hearts, but also as taking possession of the whole person or "self" of man. This view is supported by Christ's teaching in the parable of the despoiling of the Strong Man by the One who is stronger than he. Here Satan's control over human personality is referred to as Satan's Kingdom, and Christ's deliverance of human personality from the control of Satan as the coming of God's Kingdom. And this point is made quite clear by Christ when He says in Luke xi. 20: "If I with the finger of God cast out devils, no doubt the Kingdom of God is come upon you."

Thus Satan's Kingdom means, it would seem, the enthrallment of all the world, and of any particular human personality, by evil, error, or false religion, or more definite demoniac possession. And God's Kingdom, of which a foretaste is revealed in the wresting of particular personalities from such evil enthrallment, will have come when God's sovereignty over the whole personality of man shall be complete.

The Gospels reveal another truth about the relation of the Divine Kingdom to human personality. In all the work of Christ's ministry He sought to draw men into ever closer spiritual and personal ties with Himself. And since all His work was a preparation for the coming of the Kingdom, it is evident that He regarded the perfecting of spiritual



union between His disciples and Himself as a most essential feature of such preparation.

The unity of the true God and the unity of the human race in its common origin in the one God, the Creator of all men, are truths which had been revealed in Old Covenant times. The Messiah Himself, might be expected to bear witness on earth, in an especial manner, to God's unity, by drawing men into a new realisation of their inborn fraternal relationship. Even Satan's Kingdom, as Christ had said, was not "divided against itself." Much more so then the Divine Kingdom might be expected to unite the personalities of believers, through the Christ, in God, in bonds indissoluble in time and in eternity. Because God is one and is Father of all men, men must all prepare to be one in His Christ, if ever they wish to receive the Kingdom in their midst.

We may therefore conclude that the Kingdom will only bring its blessedness to those who have first been gathered up into the person of the Messiah to be rendered through Him well-pleasing unto God. Remembering this, we can better appreciate the meaning of Christ's institution in the Last Supper of the most sacred of all bonds of union between Himself and His disciples.



## 6.

*The Eucharist was a sacrificial meal (and hence an act of worship), which completed the union between Christ and His Church, and which caused the true disciples to be participants in the Sacrificial Death of Christ.*

The celebration of the first Christian Eucharist immediately before Christ's act of sacrificial worship in His Passion and Death, reveals how perfectly our Saviour willed His Church to be one with Him in that sacrifice. As Christ intended to offer Himself in a true and bodily oblation, so His union with His disciples must now pass beyond the limits of mere affinities of mind and heart, and embrace all that which comprises the very "self" or person of each believer.

The belief that participation in a common sacrificial meal brought men into communion or fellowship with one another in the being of the deity therein worshipped existed not only among Jews and all Semitic peoples, but also in the larger world. St. Paul, in I. Corinthians x. 20, alludes to the Gentile custom of partaking of the sacrifices to idols as a way of entering upon "fellowship with devils." On the contrary, the "cup of blessing" of the Christian Eucharist, alluded to in verse 16, is "the communion of the blood of Christ" and the bread broken is the "communion of the body of Christ."

The circumstances of the First Eucharist were of course different from those of the Eucharists of the date to which St. Paul here refers. Our Saviour was



bodily present at the First Eucharist, and had not yet suffered and died. But St. Paul's allusions suggest that the original Lord's Supper had been accounted from the beginning, as a sacrificial meal. And as this sacrificial meal preceded the great Christian Sacrifice of the Atonement, the purpose of the original Eucharist would seem to be to draw the disciples of Jesus into a living communion with Himself during all the period of the approaching enterprise of His passion and death.

Their communion with His person would be their security that Christ's passion should be fulfilled in them, and that His worship of God by a sacrificial death should be intimately shared in by them, they being in this sacred sense, indeed, in communion of body and blood with Christ.

It must have been obvious that those who, "being many, are all partakers of one bread" (I. Cor. x. 17), possess a kind of mystical interunion in body and blood, and have entered upon a higher realisation of union than all their previous faith and conversion to Jesus could have brought about. The disciples present at the Last Supper and the other converts who had first heard of the institution of the Eucharist were Jews, a people who were not keen speculators on the nature of human personality and its divisions and attributes. But there were certain great outstanding facts of personality which must have constantly intruded themselves into their experience, or indeed into that of any people. The understanding which "knows" is not the will, which "purposes," and neither understanding nor



will are the particular "self" or personality, which own these two attributes. All peoples possess a keen sense of what this personality, or "living self," the foundation of man's separate and individual being and existence is, apart from particular theories they may hold about its nature. The Jews, and every other ancient people, knew that a man's personality especially revealed itself in the bodily facts of his looks, his manners, and his demeanour. But it was through the body as filled with life, and not through a mere material mass, that such revelation was made. As we learn from the Pentateuch, the Jews also were accustomed to identify this "life" of each one with the blood that circulates in the veins. "The life of all flesh is the blood thereof" (Leviticus xvii. 14). Accordingly, the Jews were accustomed to use the terms "body" and "blood" in a symbolical sense, and apart from their merely physical bearings, as meaning the whole of that living, feeling, knowing, and willing "self" which, in modern times is called either the personality, the particular self, or the subsisting "ego" in each man.

Thus to partake of Christ's "body" and "blood" had a very obvious meaning, intelligible to the average Jew. It meant what we should describe, in more analytical language, as a participation in the very personality of Christ. Or, as Christ was the real agent in the transaction, it meant the imparting by Him of His own personality, in the profoundest meaning of that term, along with those "elements," the Bread and Wine, which He blessed and gave.



The Eucharists which the disciples celebrated after Christ's Death were believed to recall and perpetuate the value and efficacy of the First Eucharist. But the First Eucharist stood apart from all other Eucharists in the sense that it was the sacred mystery which first brought the disciples, and humanity through them, to be partakers in Christ's approaching sacrificial offering of His life. Thus, so far as the gathering of the disciples, the initial church, is a "communion in Christ's personality," the First Eucharist may be said to have rendered that communion complete. This point is acknowledged in the common use of the term "a Communion of believers," as it came to be applied, in after times, to the Church, or to section of the Church. Communion at the same table is the test of believing and worshipping in one and the same religious society.

So this first Communion in the Body about to be broken, and in the Blood about to be shed, created a perfect mutuality of relationship between Christ and His Church, a relationship which was intended to last during the forthcoming act of His sacrificial Death. Christ would be able to atone for sin, because He would suffer and die, as it were, within the person of the disciple as well as in His own person considered as apart. And because the first Eucharist was a true sacrificial meal, and hence a part of Christ's sacrificial worship, therefore an essential purpose of worship must be to bind personalities together in a participation of the life of the Divinity worshipped. Because Jesus had



entered into communion with His disciples before His Passion, therefore He would suffer and die in them. And when Jesus should arise again from the dead, He, in His own extended presence in them through this Eucharist, would also rise from the dead in each of them.



## CHAPTER II.

### THE FOUNDING OF THE PERFECT WORSHIP.

#### I.

*Christ, by impressing His disciples with a sense of His divine origin and nature, gave them also the assurance that He had power to save the world.*

The power to save souls and to redeem the world is as exclusively a divine possession as is the power to create life from nothing. In the ancient world the title "Son of God" or "divine Being" was not unknown. But except in the case of our Lord such a title carried with it no suggestion of power to create or to save, and was therefore no real acknowledgment of divinity.

The Jew could use the phrase "gods" (elohim) "children of the Most High" (Ps. lxxxii. 6) when he wished to designate those who stood in a special relationship to the Almighty as persons who enjoy His favour, or to whom some of His authority is delegated. The Pagans gave the title "divine" in a somewhat similar manner to those in whom they recognised some one attribute of the divinity, such as the power to heal, as in the case of Paul and



Barnabas at Lystra; or the power of supreme authority, as in the case of the "Divus Julius."

Yet neither Jew nor Pagan conveyed by those titles an idea of identity with God, or of the possession of all divine power. No one believed that Cæsar could save his adherents or preserve them eternally. But Christ so impressed men with a sense of His transcending goodness that they recognised in Him a substantial equality with the Holy One. Nicene and Athanasian Christological formulas are simply a codification of the disciples' presentiments concerning Christ. The dying Stephen, at a time when, in the nature of things, there could be no "Pauline Christology," cried, "Lord Jesus, receive my spirit." Such a prayer, witnessed to the profound impression which the companions of Christ had received and had communicated to their converts.

Jesus prepared His disciples to accept Him as Divine Saviour by the force of a two-fold appeal. His loving service in spiritual and temporal things towards His fellows proved that He had the desire to save all men. His peculiar loving intimacy with God proved that He had familiar access to the source of Divine Power. Could not then He who said that He came on earth to kindle the fire of salvation, also count upon the favour of the Heavenly Father to bring that salvation into effect?

And Christ's intimate relationship with God was more than the mere moral relationship of a loving union with the divine Will. His inclination towards love and piety and service seemed to flow out of



His very nature. In accomplishing His holy mission, Christ had not experienced that war with Himself of which St. Paul and other just men, in striving to accomplish theirs, were wont to complain. Jesus alone was bodily, innately, hence divinely, predisposed towards love of God and His fellows. Probably the belief that He had been conceived by the Holy Spirit first began to shape itself in men's minds in consequence of the many tokens Jesus had thus given of His native predisposition to godliness.

The disciples, then, reflecting on their Master's will to save men, and tracing up His holy intimacy with God to some native and unique relationship with the Heavenly Father of Israel, would feel that His person possessed a true divine worth in itself.

This primal realisation of Christ's divinity is the essential rock or foundation, without which, the birth of Christianity as the religion of universal salvation is psychologically unthinkable.

Accordingly, when St. Peter called Jesus the "Son of the living God," he was not merely giving Jesus an unreal title, such as in Antiquity was quite often bestowed upon mortal men. As St. Peter used it, the name summed up the impression made upon him by the unity of Christ's life with that of God.

Having reached the stage of faith which such an acknowledgment implies, St. Peter and the other disciples would easily realise, in the course of time, that the offering of Jesus must be all-sufficing in its merits to procure from the Heavenly Father that salvation of mankind which Jesus had so clearly shown to be the object of His life and death.



The Sacrifice of Calvary, peculiar in its identification of Priest with Victim, was thus also peculiar and unique, because the One who offered it was acknowledged by the First Christians to have had a divine worth parallel to the worth of the One to whom it was offered. The Offerer was therefore believed to have brought an infinite meritoriousness to His offering. Thus the early disciples believed that the Priest of their sacrificial worship was in infinite favour with God, and they also believed that the Victim, who was one and the same with their Priest, was of infinite efficacy as a propitiation for sin.

In other acts of sacrifice the "creature" offered up the sacrifice, and God was present to accept the offering. God Himself had never been known to make the offering. But here, while Christ, the Son of God, was not said to have granted salvation Himself, He had at least brought such a divine efficacy to His sacrifice that this sacrifice was said to have merited salvation, and Jesus was, in consequence, acclaimed as true Saviour.

The name "Saviour" is thus used to signify the One who merits salvation, obtains salvation, and distributes salvation. The name is not used to imply that it is Christ who *grants* salvation. God the Father, alone, was said to have accepted Christ's offering, to have received sinners into a state of reconciliation, and to have blessed them with the gift of life eternal; in a word, to have granted salvation.



2.

*Christ, by His Sacrificial Worship, transformed the existing vague hopes of salvation into an assured faith. This faith reproduced, for all the Church, Christ's own perfect assurance of the value of His sacrifice.*

Worship, among the Jews, was usually organised in a series of solemn ritual acts. At the great festivals the pilgrims began their worship by singing the Psalms of the Ascent on the way to Jerusalem. They went through preparatory purifications as prescribed in the Book of Leviticus ; they sang various psalms or canticles of praise, and also adored God and sacrificed before Him. The dramatic order of these ritual acts helped to bring home the meaning of worship to the understanding of the people.

Christ's great act of Worship, His Atoning Sacrifice, was undertaken also in the form of a series of solemn liturgical acts, beginning with His Sacrificial Journey to Jerusalem, continuing with all the Events of the Passion, Death and Resurrection, and ending in the outpouring of the fruits of His Sacrifice at Pentecost. All this series of events, from the Sacrificial Journey to the Descent of the Spirit, may be considered as incidents in one continuous act of worship, through which Christ founded the true worship for God's People for all future times.

The disciples, in all their phases of wavering or of steadfastness, of approach to, or flight from, their Master, were, through various bonds of union



—especially that of the First Eucharist—truly fellow-worshippers in this great Liturgy of Christ's Passion and Death. Their faith, shaken as it had been by the Betrayal and Death, was restored and perfected as the Liturgy of the Passion advanced to its completion in the Resurrection of Christ and the Descent of the Holy Spirit. It was the Liturgy of Calvary that brought down the answer to St. Peter's prayer: "Lord, increase our faith!" For this faith, although awakened by Christ's Resurrection and confirmed by Pentecost, really sprung from the Event that seemed most to have shaken it—the smiting of the shepherd which scattered the sheep (Mark xiv. 27). Christ's resurrection, by itself, could only witness to the favour of God, and Christ's crucifixion could only witness to His love of sinners. But the two events in their sequence showed that Christ as Victim and Priest was accepted by God. It followed that all those united with Him in that sacrifice were accepted by God, and that Christ had really become the Saviour of mankind.

In considering how worship thus laid the foundation of the Church's perfected and abiding faith in Christ as Saviour of the World, it must be remembered that Our Saviour manifestly submitted to His Passion and Death in the assurance that He was thereby opening the Divine Kingdom to mankind. Evidences of this occur in Christ's prediction that His triumphant resurrection would follow upon His death; in His allusions to His death as the means of obtaining a "ransom for many"; in



His allusions to His future appearance in the glory of the Kingdom ; in His words at the Trial, and on His promise to the Penitent Thief. And inasmuch as without Christ's supreme trust and complete assurance of the efficacy of His Sacrifice, there could have been nothing for the faith of man to rest upon, He is indeed the " Author and Finisher of Faith," through this power of Calvary.

If Calvary then, which is supremely an act of worship, was the means by which Christ implanted faith, the worship which proceeds from Calvary is to be reckoned as the ever-fruitful means of realising and perfecting all Christian faith. The Worship planted in the world through Calvary effects more than the mere winning of minds to assent to Christ. In leading men to the Cross of Christ it gives them, as it were, an excerpt of Christ's own trustful union with God the Father. This worship accomplishes the union of the understandings of all believers in the Person of Christ as Saviour. Christ is, in consequence, projected into their minds, in order to enfold their wills and personalities within the Kingdom, in fulfilment of His initial embrace of their souls in faith.



## 3.

*Christ's Death on Calvary promotes Conversion of Life, because, as the exemplary act of Worship of God by the Son of God, it exercises in a super-eminent degree that power of allurements proper to every example of pure worship.*

Christ's passion, which gave the assurance of salvation to the world, also had power to move sinners to repent of their sins and to reform their lives. This repentance, with forgiveness of sins, had always formed part of the teaching of Christ, but His sacrificial death was the crucial event which first set Him as "an ensign to the people," and lifted His work of conversion from a local to a world-wide plane.

True worship is irresistibly attractive, and the true worshipper draws men through a kind of spiritual fascination to take part in the same worship. Hence the Sacrifice of Christ, which was so pre-eminent an example of worship, possessed an unparalleled power of drawing men together in Christ's own worship of God. This explains why the preaching of the Cross of Christ so transcended, in its results, the Baptist's preaching of repentance, or even Christ's own preaching before His Passion. The Cross added to this preaching the enthralling and fascinating portrait of the exemplary worship of God by the Son of God ; but directly men wished to respond to the appeal to take part in such worship, consciousness of sin began. Men realised that they could not worship with Christ nor share



in His redemption except through the path of sorrow, love, repentance and perfect moral conversion.

That it was the "allurement" of Christ's divine act of worship on Calvary which won the thousands of early converts to Christianity, is none the less true, even if no positive doctrinal statements about the sacrificial nature of Christ's Death can be found in the first chapters of the Book of the Acts of the Apostles. According to the testimony of this book, St. Peter, while addressing the Jews, and exhorting them to repent and be baptised, set before them without any sacrificial allusions, the Death of the Holy One of God. The apostle also told them that the Death of Jesus had happened by God's "determinate counsel and foreknowledge" (Acts ii. 23); he told them that God had raised Jesus from the dead (v. 23), had set Him at His right hand (v. 33), and had made Him both "Lord and Christ." But St. Peter did not in any of his addresses say that the Death of Jesus was a sacrifice. Even St. Philip, on hearing the Eunuch read the passage from Isaiah about the sufferings of Jehovah's Servant, only interpreted the saying as a prediction of Christ's Passion and Death and not, though the text might have led him to do so, as an explanation of the sacrificial nature of the Passion and Death (Acts viii. 35).

It often happens, however, that an example of Worship attracts more when it is simply described and pictured, than when it is explicitly expounded in doctrinal terms. The Jew who had grown up



amid the tradition of Divine Worship, would at once be ready to take to heart the appeal of the story of the Death of the Just One, provided only that he could identify Jesus as Messiah from the testimony of the Prophets. Christ's death would then necessarily appear as the divinest act of worship ever recorded in the annals of Sacred History.

It was left largely to St. Paul, in preaching to Jew and Gentile, to give the specific doctrinal settings of Christ's sacrificial death as the act of divine worship which had redeemed and transformed humanity. Such a more definite formulation of the doctrine that Christ, through His Death, was founder of the New Worship, is generally said to have been prepared for by St. Stephen, who by his own martyr's death had helped to convert the pre-eminent "vessel of election." We learn from Acts vi. 14 that the grievance against St. Stephen was that he had been heard to say "that this Jesus of Nazareth shall destroy this place [*i.e.*, the temple], and shall change the customs [*marginal reading*, 'rites'] which Moses delivered us." St. Paul's radical doctrine of Christ's Sacrifice and the teaching of the epistles of St. Peter and St. John are but explicit expositions of the truth that St. Peter, at Pentecost, had first implicitly set forth, when he narrated the simple history of Christ's exemplary Death at the hands of the impious.

The appeal that Calvary made in promoting the conversion of sinners may be analysed in this way :—



The Book of the Acts, as I have shown, records what St. Peter first preached about the Death of Christ. In this preaching it is to be noted that no vivid details are given about the life and character of the One who had been slain. We may judge, none the less, from the prologue of St. Luke's Gospel that believers had been accustomed to make diligent enquiry about the particulars of Christ's life. It was inevitable, in fact, that men should enquire as to how the whole life of Jesus had given significance to His death ; and, though it really amounted to the same, as to how Christ's death fulfilled and interpreted His life. The Gospel story, told by eye-witnesses in response to such enquiries, would reveal the many instances of Christ's beneficence towards sinners. It would show that Christ had freely offered His life, in order that He might accomplish for all what hitherto He had only been able to accomplish for a few individuals. The Cross would thus point the application of the Gospel Story to each sinner who heard its saving news ; it would bring home to every conscience the Saviour's own rebuke of sin, His exalted standard of righteousness, His pureness of motive ; and His universally compassionate will to save. The Cross, interpreted thus by all Christ's life, would convince men of their sins as judged by Christ's hatred of sin, and would overwhelm sinners by awakening within them a consciousness of Christ's love. The persuasive power of Christ's Worship, having drawn sinners to repent and seek for forgiveness, would, now that they were forgiven, draw them further,



through its same efficacy, into the grace of life eternal.

## 4.

*Christ, in seeking to regenerate human personality, was obliged to submit to bodily death, because human personality is so rooted in bodily life, that He could not have reached it except through such a sacrifice.*

The Kingdom, as I have shown, meant more than any mere multiplication of faith, repentance and forgiveness. It purported the regeneration of human personality and the transplanting of that personality within the environment of Eternity. Therefore our Saviour, if He willed truly to win the kingdom for mankind, was under moral constraint to accomplish a sacrifice which would transcend in its penetrative power even the divinest of precepts and examples. His sacrifice must reach beyond these powers or attributes of personality—beyond the understanding which can be reached by a sermon, and beyond the will which can be moved by an example—and must lay hold of, and break up and re-bind and heal, that proper personality of each one which underlies and owns these faculties.

Human personality, through reaching which, Christ is to restore the crown of the Creation into favour and reconciliation with God, is, as I have shown, closely related to, and dependent on, bodily life. If Jesus would therefore redeem



mankind, He must offer up, in pure worship, all that is human, all that upon which human personality is rooted.

Many just men have been slain or martyred for Truth's sake, but Jesus, as shown in the first chapter, intended infinitely more than this; nothing less, in fact, than a solemn sacrificial worship of God. Christ surrendered His own place on earth, His friendships, His career; He accepted spiritual anguish and physical ignominy, and death, worshipping God through every possible manner of surrender of life into His Father's hands, and He did so in order to obtain from Him the kingdom.

It was not therefore the mere act of accepting bodily death which characterised Christ's Passion; it was the acceptance of this death in so far as it gathered up every gift of human life in one great act of worship and placed them, in entire surrender, in the hands of God.

The bodily offering was especially required because the body contains the *substratum* of each one's particular self-conscious identity, and along with it the record and imprint of each one's sin and guilt.

It was the reciprocity, however, completed between Christ and mankind on the occasion of Christ's First Eucharist with His disciples before His Passion, which opened wide all this sin and guilt of the world to the reach of the Sacrifice of the Saviour. The Atonement, as it were, happened, and happens, in the midst of Christ's Eucharistic Communion with mankind.



There is therefore a great essential truth in St. Paul's words to the effect that by Christ's Death the body of our death—that is, the whole record of sin and guilt within us—is destroyed. Only through a bodily passion undergone, as it were, in this inter-locking communion, could Jesus reach into the place of this imprint of sin in man ; and by His death so vanquish this guilt-laden *substratum* of human personality, that the repentant disciple can at once be set free from its thralldom.

It is true, as every Jew must have known, that God once showed that He was well pleased with Abraham's consent to the sacrifice of Isaac, the heir of the promises, and forbade the actual bodily sacrifice. Christ, assuredly, must have borne all this in mind when the time for His own sacrifice drew nigh. His consent to His own Death given in the garden of Gethsemane may be said to have paralleled Abraham's consent to the death of Isaac on Mount Moriah. But because Jesus, alone, was commissioned to regenerate the roots of human personality, God required of Him that a bodily sacrifice should not now be withheld. In the breaking of His Body, and the shedding of His Blood, Jesus, now inter-inhabitant with the personality of His disciples, would reach into every recess of life's mysterious union between spirit and flesh ; and in offering all in the worship of sacrifice, would destroy the roots of that sin which bound mankind in the chains of death.



## 5.

*Humanity, united with Christ in the person of the Disciples, underwent a sympathetic passion and death in the Passion and Death of Jesus, through the effect of which an immortal substratum of human personality, replaced its former guilt-laden and mortal substratum.*

As has been shown, when Christ entered upon His Passion, He had already established a threefold union between Himself and His disciples, the bonds of which embraced the whole of human personality.

In consequence, each of the disciples possessed, as it were, the Body of his rebirth in the Body which Jesus offered upon the Cross. Each one's personality (living, if I may say so, within the Body of Christ) was wrenched from the "body of death," with the defilements of sin and its imprints (guilt), and was provided as it were, with a *substratum* of immortality from the Body of Christ, the Life.

Thus, the essentially compassionate character of Christ's Passion and Death opened this Body to each human personality that it might therein undergo a "baptism" of detachment from every phase of personal life defiled by sin. Each, so to speak, was "baptized" through Christ's own experience into Christ's compassionate renouncement, one by one, of the pleasures and attachments of human life.

Human personality, in all its attributes, and in all the constituents of its life, was thus broken from



its sinful attachments. Its sin—whether it were the guilt and deformity that permeates mankind collectively, known as “original sin,” or whether it were the individual guilt deforming the roots of personality, known as “individual sin”—was wholly washed away. For the disciples, in consequence of their preparatory union with Christ, had been uprooted from their old deformed and guilt-laden “body of death,” and had allowed Christ to implant them in the Body of His Suffering, as in the new *substratum* of their continuous personal life.

Now, therefore, if Christ is destined to arise in body and spirit from the dead, and if the disciples are destined to persevere to the end in His fellowship, then their own personalities, assured of preservation in the Body of Christ, are assured also of a continuous life beyond the grave.

Worship is the one act through which human personality, by placing itself passively before God, is susceptible to the creative efficacy of God’s omnipotence. Christ, by His Sacrifice, in which He was “raised up from the earth,” was able to “draw all men to Himself” to worship God in the power and efficacy of His own sacrifice. And through this worship, abiding for ever in the world, God’s creative power is set free to accomplish for every one all that had once been accomplished for those disciples who were in union with Christ in the original Sacrifice.

When Christ’s Passion is conceived of in this deeper realism—a realism which is inherent in the



Gospel story—it is at once intelligible that Christ's great sacrificial worship of God should become the divine process which enfolds human personality within the Redemption and Resurrection. The "Bloody Sacrifice" is not repeated, if for no other reason—at least, because it inaugurated a Worship which cannot be withdrawn and therefore cannot be twice begun. It cannot be withdrawn, although it may suffer modification, and Christ, through the arms of this worship, whether dwarfed and cramped or deepened and developed, still embraces disciple after disciple of every nation and in every age, and shall continue so to embrace them while the generations of men exist upon the earth.



## CHAPTER III.

### THE RESULTS OF WORSHIP.

#### I.

*Christ, in accomplishing Human Redemption through the Agency of Worship, made it clear that the fruition of Life and the Kingdom and the Communion with Spirits, would be enjoyed exclusively by the true Worshipper.*

The apostles had asserted, from the beginning of their missionary preaching, that Christ had risen from the dead in consequence of the exceptionally meritorious nature of His death. In this preaching, they had said that Christ's exemplary witness to Truth had deserved a Resurrection, and they seemed to infer that Christ's witness to Truth, subject to God's will, had even, in a sense, caused the subsequent Resurrection. "It was not possible," said St. Peter, in addressing the Jews, "that Jesus should be holden of Death" (Acts ii. 24).

At the same time Christ, in His allusions to His Death and Resurrection, had revealed a great deal more than can be found in St. Peter's addresses, as recorded in the first chapters of the Acts of the Apostles. He had made it clear that His Death would be more than a meritorious martyrdom for



Truth's sake. He had revealed that He was about to accept Death as His act of Worship of God, an act of Worship which would prove to be of great creative efficacy. He had set forth His Death as the act which was destined to close up the old era of human history, to inaugurate the crossing into the Divine Kingdom and to mediate the New Covenant.

Christ's Resurrection, therefore, preceded as it was by such a purposive Act of Worship, is to be accounted as the realised result of that Act, and as belonging in essence to the inherent possibilities of Worship. The Resurrection, therefore, becomes the supreme revelation of the potentialities of Worship. That is, Worship, at its best, is the one blessed agency of survival, and Christ's Resurrection is the true and everlasting revelation of that to which all human worship strives to attain.

And if even Jesus, with His acknowledged intimacy and favour with God, was required to seek for His Resurrection from the Dead, and for the gift of the Kingdom through that indispensable agency of His Worship, how much more shall we earth-dwellers who have no connection with the supernal world, save through Worship, need to make use of Worship if we would obtain the Blessed Life and enter the Kingdom of God.

The Scriptures do not assert this inherent impossibility of obtaining Life Immortal without Worship as implying any primary limitation of God's omnipotence. But God is represented as having freely limited His power in order to make men free, and



as having founded this creative agency of Worship in order that free men through voluntary submission and surrender may become susceptible to God's power to absolve and regenerate and immortalise.

Hence, in the New Testament God is represented as having limited Himself from saving the World, until that World should freely come to worship Him within the creative efficacy of Christ's Worship. And man is inhibited from access to the Divine Kingdom, not from any limitations of the Love of God, but by the structural limitations of human personality itself. Human personality requires the agency of Divine Worship to draw it out of itself. And this liberating and saving agency is only obtainable in its perfect efficacy when man worships within Christ's own worship of God.

For these reasons, the Resurrection is a Revelation of the power and efficacy and fruits of Worship, in its supreme perfection. The Resurrection ought therefore to be studied as the revelation of what Perfect Worship in its creative efficacy accomplished for Jesus Himself; and it ought to be studied as the revelation of the interpenetrative power of Worship, since the Resurrection happened truly within the reach of everyone whose personality had been, or was about to be, "added unto" the personality of Christ, the Perfect Worshipper.

If Christ achieved the Divine Kingdom through the agency of Worship, it also follows that Worship is the one agency through which God's People, not only obtain the Kingdom, but also are able to enter upon true communion with every other



spiritual being within God's Kingdom. All such communication must pass (so to speak) through Christ's own Worship of God.

## 2.

*When Jesus appeared to His disciples after His Resurrection, He gave proofs of His bodily identity with the Jesus who had suffered, in a manner which assured them of the reality of the Life Immortal.*

On asking how far Worship, the creative agency of Christ's Resurrection, can reach, it is essential that we should know whether the apostles were assured that Christ had returned to them making appeal to every essential constituent of human personality. The Resurrection admittedly happened on man's account, man's personality being so contingent on its underlying bodily *substratum*, that it cannot cross over from one world to another, unless this bodily *substratum*, recording those experiences which are the mark of the particular personality of each one, be carried across the gulf of death.

This bodily element or *substratum*, as I have shown, occupied a large place on Christ's Sacrificial Worship. The question is, whether this element, dedicated in Christ's Death to man's immortal life, was preserved, through the agency of the same worship, and manifested with convincing proofs of its identity when Christ manifested Himself to His disciples.



It must be remembered that the Gospels clearly distinguish Christ's Resurrection from other Raisings of the Dead, such as that of Jairus' Daughter, or of Lazarus as mentioned in the Fourth Gospel. These latter were considered to have been merely called back to normal earthly conditions, in which they were still subject to death. But Jesus is represented as having come back from the dead into altogether new conditions in which He was no longer subject to death.

The Risen Body of Jesus, also, according to the Gospels, differed so radically from a normal body, that its peculiarities gave rise to the well-known doctrines of the Fathers and Schoolmen about the "impassibility," "glory," "subtlety," and "agility" of risen bodies. The Gospels, in their graphic accounts of the exceptional manner of Christ's return to His disciples, certainly picture to us a condition of existence which has no parallel in the ordinary bodily existence of living men.

The essential point is that in spite of all such transformations, the Risen Body of Jesus was real enough to have fulfilled the conditions indispensable to the successful revealing of Christ's identity to His disciples, and of proving that the Jesus who appeared to them was truly the same person as the Jesus who had suffered and died.

Thus, on the occasion of one of the appearances mentioned by St. Luke, the disciples are said at first to have been "affrighted" and to have believed that they had seen a "spirit." But Jesus immediately reassured them by showing them



the bodily marks of His identity, saying at the same time, "Behold my hands and my feet, that it is I myself!" (Luke xxiv. 39).

Such evidences are to be taken in conjunction with the event that the Four Evangelists are unanimous in regarding as most decisive, namely, the discovery of the Empty Grave. All this shows that the Gospels, which allow that Christ's Risen Body was "mysterious," yet strictly discountenance any mere subjectivist construction of either His Resurrection or His Re-appearance.

A series of subjective visions could not, in the nature of things, have formed an assured faith in Christ's Resurrection. Nor could any apparition or appearance without marks of the bodily identity of Christ, have done so. Visions, symbolical dreams, or even apparitions of the type usually recorded bring with them only mental discomfort and perplexity, and appeal moreover only to people in a certain psychical state.

But Christ, appearing to ordinary representative men, brought with Him instant, serene, and complete conviction—showing that there was that in His presence, however subtle, which appealed to the whole personality of those who beheld Him. It was the completeness of this appeal to the senses, mind and heart of the disciples, which is expressed when St. Luke says simply, "Jesus Himself stood in the midst of them" (Luke xxiv. 37).

Jesus came, then, to the disciples in a presence real enough to stand for all that men can wish to be in life beyond the grave. No other recorded case



of an apparition from the dead has ever given a like assurance to its witnesses, fulfilling their hopes both regarding the one who had died, and, regarding themselves, in their own desire to have their full portion of life in the Future World.

Through a critical examination of the Resurrection Narratives is beyond the scope of this work, this much may be said that any theory of the origin of Christianity which overlooks this satisfactory experience on the part of the disciples of the return of the real Christ from the Dead is self-contradictory. The original Christian Mission of the Apostles was a business-like result of some adequate assurance that Christ was still living. And when the Resurrection Narratives speak of the bodily actuality of Christ's appearances to His disciples, the truth of these assertions is confirmed by the inability of any critic to explain how such conviction could have originated without such experiences. The whole "pedigree," so to speak, of the subsequent Faith of the Church must have arisen of necessity from the "good stock" of a primal true experience of a genuine Resurrection.



## 3.

*If the Gospels assert that Christ's Appearances were not subjective visions, but bodily, and hence objective manifestations, they also make it clear that the Resurrection itself was penetrative in its character and reached into the personality of the disciples. This out-reaching and penetrative character of Christ's Resurrection must be postulated in any consistent theory of the Atonement and the Regeneration.*

Christ, by the care He had taken to unite the personalities of His disciples with Himself in His Death, may be said to have given them an assurance that they—and through them mankind—would have their share in the fruits of His Death. If Christ therefore arose from the dead in virtue of His Worship unto Death, it might be expected that His resurrection would be accomplished within the embrace of this union between Himself and His Church.

The fact, too, that Christ's Sacrificial Death was an act of Worship, establishes the likelihood of such an inter-action, since Worship is the supreme inter-penetrative experience, no less between the personalities of fellow-worshippers, than between these same worshippers and the God whom they worship.

St. Paul especially emphasised the point that the manifestation of Christ to him was a kind of inner experience of Christ's Resurrection, describing his experience on the Road to Damascus in these words,



"It pleased God . . . to reveal His Son in me" (Gal. i. 15, 16). However, our chief evidences on the subject of this "penetrative" nature of Christ's Resurrection must be looked for in the account of events which anticipated this particular revelation of Christ, since it is asserted that our Saviour's primal and definitive imparting of His Risen Presence to His Church had been experienced by the original disciples before St. Paul's conversion. The new convert, so to speak, came into this experience. The various accounts of the Apparition on the Road to Damascus rather assume, than definitely assert, the true, if subtle, bodily reality of Christ's Rising from the Dead, though St. Paul, in his Epistles, is the acknowledged champion of this bodily reality of the Risen Christ, which he clearly saw was the key to the whole truth of Regeneration.

In the accounts, however, of the experiences of the original disciples, the assertion of the true, if subtle, corporeal character of Christ's Risen Presence is accompanied by equally clear assertions that Christ, in the full reality of this presence, came into and permeated the personality of every witness of the Resurrection. This point is of importance, because, unless Christ in His Resurrection had reached in His presence into the *substratum* of human personality, He could not have made good the claim to have given mankind the necessary *medium* for the preserval of each one's self-conscious identity—a *medium* which is a pre-requisite to an assured Christian Faith and Hope in Life after Death.



The Gospels show that Christ arose and appeared in this inclusive inter-relationship with the personality of His disciples by the way in which they assert the privileged nature of His first appearances after His Rising. These appearances are plainly not described as visible entrances of Christ into the world at large. They were acts of privileged communion or fellowship with persons like the Apostles, the Holy Women, and other Disciples.

Yet while we rightly call Christ's appearances His "acts of communion" with His disciples and friends, these appearances are also represented as amounting to something more than any kind of sacred reverberance, the outcome of the Eucharistic Communion at the Last Supper, seeing that Christ appeared to the Holy Women and to other individuals who had not been there present. It is true that admission to the Eucharistic Meal, which meant a "communion in Christ's Passion and Death," must have prepared the Apostles to become "participants in Christ's Resurrection," as the appropriate sequel to their communion in Christ's Death. Yet the Resurrection Appearances, not being limited to the original communicants at the Last Supper, may be considered as impartings of the Present Saviour to His Church of a more inclusive character than any mere sympathetic maturing of Eucharistic communion with Christ's Passion into Communion in His Resurrection.

The assertion that the Resurrection accomplished this more inclusive type of communion between Christ and His Church, is well supported by evidence



of the Gospels and the Book of Acts. Thus, Christ, in His friendly act of accompanying and conversing with the Two Disciples on the Road to Emmaus as an Unknown Stranger, is represented as having first expounded to His companions the meaning of the Messiah's Passion, and then as having revealed His own identity through that act of breaking of bread which stood for personal inter-communion (Luke xxiv. 30). Since these particular disciples had not been present at the original Eucharist, the whole narrative points to the truth that the Resurrection is itself a coming again of Jesus in order to extend the circle of communicants in His Death and in order to enlarge this communion in His Death into a communion which embraced His Resurrection also.

In the succeeding instance of Christ's in-coming mentioned by St. Luke, the Risen Christ so infused the power of His personality into all the assembly, that He became, as it were, from henceforth, the frame-work of their spiritual being (Luke xxiv. 36ff). They who had been "terrified and affrighted," as recorded in the beginning of the narrative (v. 37) are represented, later on, as having been so inspirited, and so suffused with a sense of Christ's enfolding presence in their midst, that, on the completion of the cycle of these appearances, it is said that "they returned to Jerusalem with great joy and were continually in the temple praising and blessing God" (vv. 52, 53).

Evidence on this point is continued in the Acts of the Apostles. On the completion of the



Appearances at the Ascension, the writer of the Acts says that the Apostles "all continued in prayer and supplication with the women, and Mary the Mother of Jesus, and the brethren" (Acts i. 26). They had all experienced, as it were, an imparting of Christ's risen presence, after the manner of worship, which gift transformed them into fellow-worshippers with Christ. They continued in this fellowship of Worship, until, on the Day of Pentecost "they were all with one accord in one place" (ch. ii. 1), about to receive the fruits of Worship in gifts of the Spirit which made them instruments of Christ's vicariously resumed public ministry.

Even if the view of many critics were correct that the writer of the Acts is here giving a "philosophy of history" of the Early Church, rather than a literal account of the succession of historical events, it is undeniable that the Resurrection of Jesus effected eventually a synthesis of the personalities of the disciples in worshipful inter-relation with Himself such as is here described. For such a synthesis of the community in worship with Christ was, and is, the constitutive fact of the Church, from which all its various activities in its home life and in its missionary endeavour have subsequently devolved.

The feature about this new Christ Religion which could not, in the nature of things, have "developed" or "evolved" from thoughts or fancies, was the disciples' experience of an orderly assurance that Christ's Resurrection had given the *substratum* of



an immortal life unto each individual believer. An "experience" is radically different from any "thought" or "idea" arising from various causes without an "experience"; and it is different from a "doctrine" which interprets or constructs such an "experience." The Church did not begin by the action of any prophet announcing that the indispensable (if subtle) bodily conditions of immortality had now been fulfilled. Such an assertion would have carried men little further than the Preaching of John had been able to do. The Church began, rather, through the direct experience by a community of men that they had, one and all, been penetrated in the depths of their personality by the Risen Christ, in whom the reality of Life after Death had been convincingly evidenced.

We shall notice as a sequel the truth realised in the very beginnings of Christianity—since this has weighty bearings on modern controversies—that the disciples were still perfectly well assured of the continuance of Christ with them, in the bodily *substratum* of their own resurrection-life, after He had ceased to manifest Himself to their senses. Christ, in other words, remained in vital inter-penetration with them, not only in mind and heart, but also in His reaching into the bodily roots of their personality, even while His abiding with His disciples was after a permanently invisible manner.



## 4.

*Christ, in His Ascension into Heaven, received control over all Human Worship of God ; and, in virtue of this control, He became more closely related with the personality of the earthly Worshipper than He had been before, either during His Public Ministry, or after His Resurrection.*

The Christian feels that He has a satisfying assurance of a Future Life if his personality is truly interwoven with the Christ who revealed to His disciples, in His own Person, the truth of Life after Death. The work of such an interweaving of personalities, according to the Scriptures, is accomplished through the agency of Worship. Worship thus, as I have shown, is the agency through which both the understanding and the will, and even the bodily *substratum* of the "self" of each believer is brought into communion with the Person of the Risen Christ.

When, however, the Scriptures say that Christ departed, in His Visible Presence, from His disciples, and that He "went up into Heaven," where He is "sitting at the Right Hand of God," and that He is "making intercession for men," the question arises as to how Christ can still be in inter-union with human personalities if He is thus "absent" from men. Christ might, conceivably, impart, through the Spirit, some effluence of His presence, as the grace of faith and conversion, from some transcendent sphere. But, as I have shown, the bodily *substratum* of human personality can only be reached



through a medium which is as material (in however subtle a manner) as it is itself. The disciples felt that Jesus, in His Risen Presence, had come to them with such a true bodily medium of continuous personal existence, giving them thus the assurance which they, and mankind in general, instinctively require as evidence of life after death. In fulfilment of this instinctive need, this bodily element of the Risen Christ must still be brought into, and permeate human personality, or else any scheme of a Blessed Immortality, built upon the assurance of the Disciples in Christ's Bodily Resurrection, would be self-contradictory.

At first sight the Ascension seems to have deprived the Disciples of this most essential phase of their inter-communion with Christ. The Scriptural account seems, in fact, to imply that Christ, in His whole human or bodily presence, was not only removed from the earth, but also that He would remain absent until, as the angel said to the disciples, "this same Jesus shall so come as ye have seen Him go into heaven" (Acts i. 11). However, a closer study of what the New Testament asserts and implies on the subject of Christ's Ascension, and of the Heavenly Kingdom into which He ascended, will bring home the truth of the Ascension in quite another light.

Every phase of the Divine Life to which the Bible, in various ways, alludes is, in a sense, the Divine Life "humanised," and it is so in a humanisation of which the act of God's Word, in becoming flesh, was the supreme instance. Thus, Revelation, the



account of much of which in the Old Testament is so strangely anthropomorphic in character, may be called the Coming of the Word into the "form of man," so far as man's reason and intelligence and emotions are concerned. There is almost an equal amount of Scriptural evidence to show that the "Divine Kingdom," or "Heaven," to which the Bible alludes, is a kind of Humanisation of God's Sovereignty in some pre-destined manner of relationship with man and with man's Worship. This Kingdom of Heaven, whose fabric is constituted of the Worship of God by His Creatures, is, itself, a kind of wider or extensive "Incarnation" of the Word. This Kingdom is prepared "in the foundations of the world," in and around humanity, and is unlocked and made accessible in "every place where God's honour dwells," through the agency of True Worship.

Jesus is represented as having been the embodiment of every form of divine approach to man; and when God raised Him from the Dead and set Him, as the Scriptures say, "at His Right Hand," as His Agent in the Kingdom; and as Mediator, that is, Leader and Presenter of Human Worship; then, in the light of the Biblical "philosophy" of the Mysteries of the Kingdom, such an Ascension must have meant an act completing the approach of the Divine to the human which centered in Christ's Earthly Life. From all Biblical analogies on the meaning of such a consummation of Divine Worship as the Ascension is plainly represented to have been, we should expect to find that Jesus



entered, through His Ascension, into a closer relationship with the depths of human personality than He ever could have done by remaining in a localised earthly presence. That the Early Church understood that the Ascension was, among other things, the assumption by Christ of the living headship of all the true and essential Worship of God by man, is evident from the whole tenour of such Books as the New Testament as the Apocalypse, and St. Paul's Epistle to the Ephesians, and especially the Epistle to the Hebrews.

The implications of this important truth that, by His Ascension, Christ leads and controls all human Worship of God, requires special consideration. By Worship and true Adoration, as I have shown, man experiences a kind of spiritual *ontogenesis*,\* that is, an outgrowth from his limitations into the likeness of the Creator whom he adores. He thus enters into a state of pure susceptibility to God, in which, through Christ, he may be spiritually begotten anew as God's adopted son. Worship is thus the psychological pre-requisite to all God's enterprise in man's salvation and immortalization. Free-will, as I have shown, is surrendered by man in the act of his worship, according to the example which Christ set when He said before His Sacrifice, "Father, not My will but Thine be done!" But God, in accepting the surrender of the free-will of man, concedes to him a new freedom in alliance

\* To complete the analogy, the organised worship, itself, of the ecclesia may be called the spiritual *phylogenesis* of immortality, because it is the stem or *phylum* out of which immortality is derived.



with the freedom of God Himself. And, as free-will is the creative or "artistic" faculty in man, we may rightly account Heaven to be the outcome of the whole of this creative process of human and divine personalities, united by Worship, and producing as it were, in a joint-creatorship, the fabric of the New Creation.

Christ, thus, is said to be "seated at the right hand of God in Heaven," when He is set in control of all worship, and of that which Worship, in its consummation, accomplishes for the Creature, namely, Paradise. And Christ is said to "intercede" or "mediate" for mankind, in so far as He is, also, in the whole potentiality of Worship, present in the midst of all who take part in that Worship which He founded in the world by His Death.

### 5.

*By the Ascension, Christ was necessarily removed from the state of His visible, that is, localised and particularised, presence, but retained, in an inclusive manner, a vital presence within the characteristic Christian Worship.*

According to St. Matthew's Gospel, Christ said, in the course of His Commission, delivered presumably just before His Ascension, "Lo, I am with you alway!" (Matt. xxviii. 20), the "alway" thus referring to the era immediately following upon His Ascension into Heaven. And that Christ was believed to have come nearer, rather than to have gone farther from men by His Ascension is



confirmed by the statement, in the Marcan Appendix, that after Jesus was "received into Heaven and sat at the right hand of God" He was forthwith nigh at hand to help His disciples, "working with them and confirming the word [of their preaching] with signs following" (Mark xvi. 20).

The Fourth Gospel asserts the reality of the inter-communion of the Ascended Christ and His disciples in words of beauty, the truth of which is elaborated by Parables like that of the Vine and its Branches and by the Allegory of the Good Shepherd. The most destructive critics must admit that such passages at least reveal how vivid must have been the belief of the Early Church that the Ascended Christ dwelled in its midst.

But, as in the case of all sayings of mystical import, we are obliged to look elsewhere than in the words themselves for the criterion with which to appreciate the exact amount of realism in which these Discourses are meant to be understood. There are several classes of allusions to the relations of Christ with His Disciples in the New Testament which help us to define the manner of this Union. From one class of Scriptural allusion to the Ascended Christ, we note that the First Christians conceived that He, remaining in Heaven, was yet approachable or accessible in human Worship. "Ye are come," says the writer to the Hebrews, "unto Mount Sion [*i.e.*, to the Greater Sion of the New Worship] and unto the city of the living God, the Heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the



first-born which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the New Covenant, and to the blood of sprinkling which speaketh better things than that of Abel" (Heb. xii. 22-24). This gives a vista of what the same writer calls later "the receiving a Kingdom which cannot be moved" (v. 28). The doctrinal point which is chiefly asserted in these texts as it also is in the whole of this Epistle, is that he who joins in Christian Worship enters into direct contact with and even in a sense possesses, that Kingdom wherein Jesus cements all things and all persons whether in this life, or in the after-life, in His ever-abiding Worship of God.

When St. Paul said that the Risen and Ascended Lord was the "Spirit," he evidently referred to the same idea that Christ, going from a visible local presence "into the Spirit," or into Heaven, has now gone into the depths of human personality, in the ubiquity of God's Spirit, in order to cement into a slowly perfected communion with Himself the whole human race. In this heavenly presence in the Spirit, Christ is, therefore, more intimately nigh to every disciple than ever He had been either before His Passion, or even in His Resurrection. Human personality, in Christ's Worship, thus, as it were, is in contact with the Heavenly Christ, and through Him with Heaven itself, Christ yet remaining in the Ascended Life.

This point can be abundantly confirmed from the testimony of the Apocalypse, on which however it



is unnecessary here to dwell. Under the same heading, St. Paul's many emphatic assertions of his close and intimate inter-relation with the Ascended Christ—who became as it were the “dæmon” or “familiar spirit,” or Second Self to the Apostle of the Gentiles—are evidenced that the Post-Ascension Christ was accounted to be nearer to the disciples than Christ had ever been before His reputed “departure from mankind.”

These texts, however, like those recorded in St. John's Gospel, are subject to a proverbial diversity of interpretation. One class of commentators, for instance, assert that all St. Paul's allusions to the *unio mystica* are merely poetic or moralising figures of speech, and signify nothing but the experience of ethical conformity with Christ.

The other class assert that they are intended to be understood in a genuine psychical realism. The contention therefore that the Ascended Christ could still be present in that subtle bodily *substratum* to human personality, which I account as an indispensable condition for the continuance of our true self-conscious identity in the After-life through Christ, must still be supported by evidence of a more convincing kind which can be found in early Christian allusions to the Eucharist.

I leave aside the sayings recorded in the Fourth Gospel about the dependence of human immortality on “eating the flesh of the Son of Man” because this, like the other figurative sayings, would acquire a special study of what meaning or construction was placed on them in the Apostolic Age. There



remain, therefore, St. Paul's allusions to the "Communion in the Body of Christ" in his Epistle to the Corinthians. We may note that this Communion in Christ's Risen Body is said to take place in the distinctively Christian act of Worship, that is, in the Eucharist. So far it confirms my contention that Worship was the medium of contact with the Risen and Ascended Christ. But also, in these Eucharistic allusions, it is quite impossible to interpret or construct the meaning of such communion as a mere turning of the mind and heart to a Christ supposed to be removed from, or absent from, mankind. However subtle is this Communion in the Body of Christ, these sayings of St. Paul are meaningless unless he is referring to a Body real enough to be the *substratum* of human personality. That being so, it clinches and confirms my argument to the effect that in the Early Christ, Christ in His Ascension was considered to have come intimately near to His Disciples in each of the three phases of life—that is, not only in the mind and will, but also in the bodily *substratum* of the particular "self"—which three together make up the whole essence of the personality of man.



## CHAPTER IV.

### THE CHURCH OF CHRIST.

#### I.

*Christ's saving inter-union with His Disciples, sealed through His Act of Worship, was perpetuated after His Resurrection, and exists as a Spiritual Personality which, comprising both Christ and His Redeemed, is called the Christian Church. Worship, the chief cementing force of this Spiritual Personality, supplies the true rationale for the Church's Teaching and Governing Authority.*

The Gospel of salvation pre-supposes such truths as that there is a soul to save and that man possesses free-will through which he can respond to grace. A study of the Gospels also shows that they assume the existence of another great truth, which I may call the truth of the inherent capacity of souls, or of personalities, to enter upon an inter-locking relationship with one another.

When Christ, for instance, drew His disciples into ever closer personal relationship with Himself and made His promise of Salvation and the Kingdom of God depend upon the validity of this inter-union between Himself and His Disciples, all this



presupposes that such an inter-penetration of personalities was inherently potential to the very nature of personality. The experience, therefore, of a kind of reciprocity in Christ's Resurrection through which every true disciple shared in the Resurrection in communion with His Master, should be understood as having altogether verified the truth of this pre-supposed capacity for such inter-relation. We are warranted, in consequence, in thinking of the whole enjoyment of Christian Salvation and Immortality as an experience that perpetuated and extended to all the redeemed this communion in Christ's Personality which was first brought to fruition when the original disciples were witnesses to Christ's Resurrection.

This fact gives us a criterion for appreciating the kind of actuality which underlay Christ's comparison of the dependence of His disciples on Himself to that of the Branches of the Vine on their Vine-Tree, and St. Paul's figures of speech about Christ's Body Mystical, the Church. Without the evidence of the literal Synoptic narratives on the manner of Divine Redemption, all these figures of speech might be interpreted as illustrating only the moral conformity of the Disciple to Christ. But with the evidence of the Synoptic Gospels before us, no such construction is possible. They show that there was a great actuality behind these metaphors of the Vine and the Branches, of the Mystical Body of Christ of which every Christian is a part, of the Church as the Beloved Spouse of Christ, and of the "Bride of the Lamb" in the Apocalypse.



We are not, of course, to attempt to press home too closely any application or interpretation from such metaphorical or mystical phrases. It suffices to say that if the actuality of the original interlocking of the personality of the Disciple with the Master is rightly understood, then all this figurative language fits into its natural place. Such mystical teaching assumes the actuality of the inter-penetration of Christ and His Disciples, while using figures of speech which otherwise might be interpreted as the mere poetry of Christian ethics.

To adopt a term for this relationship deeper than mental and moral conformity, and reaching into and binding the depths of human personality, and assuring the believer that the whole of his proper "self," or being, will survive death in Christ, the phrase "collective" or "spiritual" personality, may well be used. We may say, then, that the Christian believer is gathered into the Personality of Christ, and that thereby this Personality of the Saviour inter-penetrates and permeates the personality of the believer. We may say also that this union between Christ and His Disciples, being itself an actuality, may rightly be considered as a single and separately subsisting "entity," a collective or spiritual personality, Christ Himself being in bond with His Disciples, and inter-inhabitant of their life and being. Having reached this conception of the "extended" personality of Christ, we have, in consequence, formulated the most essential of all definitions of what is meant by the Church of Christ.

The Church thus may be defined as the union



between the Living Christ, the Saviour, present by the Creative Spirit, through those three essential bonds of Faith, Conversion, and Worship, by which the same Christ had first entered upon a living communion with His Disciples in His Public Ministry and Death and Resurrection. The Ascension, as has been shown, brought to an end the merely local and visible presence of Christ, but paved the way for this yet closer permeation of human personality through the Spirit of God. The discourses on the Comforter in St. John's Gospel, therefore, even if they are, as some contend, "mystical theology" rather than the literally and accurately recorded words of Christ, thus give utterance to an essential truth implied in the whole obvious purport of the original account of Christ's Ascension and Return in the Spirit.

From the fact, however, that all this life of inter-communion between Christ and His Disciples is not a mere moral relationship, but is deep enough to call into being a living spiritual personality interwoven of Christ and the Disciples in the three essential constituents of their personalities, our Saviour, in revealing God's saving love to all the world, is, in a sense, limited by the structural exigencies of His presence within this spiritual personality. At the same time the right understanding of this spiritual personality holds the key to the chief problems connected with the Christian Religion.

In the life of the Christian Church we find a particular Personality in an inter-locking relationship



with other personalities. If we assume that the Church of Christ is, in essence, such an inter-locking of human personalities in Christ, this at once places the whole Christian scheme of salvation on unassailable ground. It justifies certain otherwise unintelligible claims of the Church, and gives a *rationale* for Christian Authority in matters of faith, for the Disciplinary and Governing Authority in the Church ; it reveals what the true nature of Christian Worship ought to be, and justifies the practical Mysticism of Christianity.

## 2.

*A consideration of the indispensable conditions of Salvation and Immortality, according to the Christian Scheme, should guide the Christian scholar in arriving at the New Testament conception of the Christian Church.*

On account of the existence of this inter-locking relationship between Christ and His disciples, reaching, as it does, into the depths of their personality, Christ's Church, in the first place must possess a foundation of common and inter-locking mentality. The disciple may not simply claim to be "of one mind with Christ Jesus" considered in Himself. He must be of one mind in underlying mentality also, so to speak, with the Christ who has entered upon communion with every other of His disciples. St. Paul, the newcomer, must not only confer with Christ in Himself, he must also confer



with Christ, who had already entered into communion with St. Peter, St. James, and St. John, and with the disciples, say, at Damascus and elsewhere. Here, then, is the *raison d'être* of Christian Creeds. Salvation is impossible, by the Christian scheme, unless the new convert bows his understanding not only, so to speak, to the Christ revealed in the Gospels, but also to the same Christ revealed in the consent of His disciples in their interpretation of the Gospels. For the Church, having the nature of a truly subsisting spiritual personality, can only reveal Salvation in mental coherence with itself—a spiritual personality being, in essential things, as truly a single unit and a single entity as each human soul or personality themselves are.

The sanction for some Teaching Authority in the Church is thus not God's arbitrary will revealing truths that come to be asserted in a number of precisely defined propositions or Articles of Creeds, but rather, if I may say so, the principle of contradiction, which renders an assertion of Christian Salvation a self-contradiction in terms except through the believer's inter-communion of understanding with Christ in Himself, and with Christ as abiding in all His membership.

The same principle of contradiction must be reckoned with as imposing mathematically necessary limitations on the course of the growth or development of the Church regarding the indispensable inter-communion of wills. The Spiritual Personality, which alone is immortal in the blessed sense of the term, and which itself is the embodied actuality of



Salvation, thus exacts by its very nature and composition a measure of order and discipline from all converted wills. Without the maintenance of some Discipline of Conversion, the personalities of converts to Christ cannot be ringed together in that genuine spiritual inter-relation which is a condition of human survival in blessedness.

The problems of Church Authority in matters of Faith and of Church Order and Government are not, of course, solved by showing that the living inter-communion in Salvation must, so to speak, agree with itself, in all that common mentality and united volition which are structural to the life and being of a "spiritual personality." The problem, however, of such Authority in matters of Faith and of Disciplinary Power in the life of Christians cannot be discussed in detail within the limits of this work. It will be shown, at least, that a consideration of the third of the indispensable conditions to the survival of human personality in blessedness, according to the Christian scheme, namely, Worship, places these contentious problems of Teaching and Governing Authority in a new light.

The Christian Discipleship, as shown in the previous chapters, was welded together into a life of inter-fusion with the Personality of Christ through an act of worship. And as Christ's act of Sacrificial Worship gave the critical assurance to human Faith in Salvation, and as it was from the beginning the supreme attracting, alluring, binding and crystallizing force in the Church, so at present, the Worship founded on Calvary retains its supreme



power to crystallize the Church again in the beauty of open unity in Christ. In other words, once a right appreciation of Christian Worship as the only logical foundation of Christian Immortality has been reached, then the manifest need for preserving this immortalising agency will supply the *raison d'être* for such a measure of Teaching and Governing Authority as is indispensable for the safe preservall of that Worship, on whose preservall the chances of Life Immortal for man are dependent.

An illustration of the power of Worship to crystallize the rest of the religious life of a community may be witnessed in any of our old English cathedrals, which were erected, both as to site and also in every line of their inner and outer structure, for the purpose of gathering and crystallizing the Christian nation around its Eucharistic Adoration.

Some recognition also of the subtle bodily foundation of Christian Immortality must enter into this Christian Worship. That is, the worshippers must show that they assume that in their worship Christ, in the full reality of His Risen Presence, reaches into the roots of human personality. For otherwise the Christian scheme of the blessed survival of man is bereft of its foundation. This is why what is now termed the "Sacramental note" of Christian Worship must be safe-guarded in principle as an indispensable pre-requisite to the attainment of Life Everlasting, according to the Christian scheme.



## 3.

*In order to strengthen their Baptismal Relationship with the Spiritual Personality, Evangelicals (like all other Christians) are under the obligation of perfecting their Worship, and of identifying it sincerely with the Worship that Christ, by His Death, implanted in His Church. They are able to do so in the spirit of true Evangelical Religion.*

The honest objection of the Evangelical to any doctrine or rite which seems to suggest that Calvary was not all-sufficing, or that it did not terminate sacrificial worship for ever, should be considered in the light of the actual religious experience of Evangelicals. The real problem is not whether or not Christian Worship should be non-sacrificial for the reason that Christian Worship ought to be "spiritual." For if sacrificial worship cannot be essentially spiritual, then Calvary itself, being sacrificial, would not have been a "spiritual" worship.

And if Evangelicals say that the Sacrifice of Calvary cannot be, in any sense, perpetuated, or as some say pleaded anew even in Heaven, they cannot mean that whatever was "worship" in this sacrifice, should not be continued. Worship is precisely the one thing which must be continued in time and in eternity, because, except on the wings of worship and adoration, no creature can rise to and dwell within God's Kingdom. It is precisely the projection of this Perfect Worship into human personality which is the agency through which God



regenerates mankind. Nor can the force of this worshipful relationship with God be withdrawn for ever in the Blessed Life.

So truly was the Worship founded on Calvary constitutive of the life and being of the Church that St. Paul accounted it as self-evident that the primary admission of the convert to the Church was admission to its Worship. "Know ye not," he writes to the Romans, "that so many of us as were baptised into Jesus Christ were baptised into His Death," that is, into that great Act of Worship, Christ's Sacrificial Death.

The popular instinct of the Evangelical is right, however, when he insists upon the definitiveness and finality of Calvary, although his religion is perhaps more accurately defined in his experience than in certain aspects of his doctrinal phraseology. The difference between the Christian and the follower of a John the Baptist or Jonah, largely appears in the perfect assurance of the former that the Kingdom of Eternal Salvation was definitively realised in humanity in the moment of Christ's Sacrifice. But the assertion that the Regeneration had been a final act—as, for instance, the Creation of the human race had been a final act—if translated into more descriptive terms, means rather the fixing in humanity of an inter-communion with a Living Saviour which is final and predestined to endure in time and eternity. And this finality means the final satisfactory validity of the Worship itself into which we must be "baptised." If the Worship, which is the agency binding us within the eternal



Kingdom, was "completed," in the sense that it was "all over," after Christ's Death, then we should revert to a position exactly the same as that in which the converts of Jonah or John the Baptist were placed. We should be outside the immortalising Worship, whether by being before it in time, or after it in time, is of no especial consequence.

A test of this is the fact that no Evangelical Revival has ever taken place without a stirring of the people to realise that they are, here and now, in the midst of the transcending Worship projected in Calvary. Wesley did not convert men in all the highways and bye-ways of England, without giving them a Living Saviour who embraced sinners in His Living Worship of God. This truth is attested to in the immortal hymns of the Revival, such as Toplady's *Rock of Ages*, Charles Wesley's *Jesu, Lover of My Soul*, and Cowper's *There is a Fountain filled with Blood*, and the like.

Without such a Communion in the Passion, realised as a living experience, there never was a true Evangelical Revival, and there never can be an Evangelical Revival. Neither Preaching nor Organisation can fascinate and win the world: nothing else but Living Worship can. The Communion, which, in the Eucharist, is attested to as reaching into the roots of human personality, must also be a Communion in Christ's Passion and in the Worship projected by His Death, and a Communion in His Resurrection as real as was the Communion of all the Primitive Church in the Risen and Present Saviour.



To say therefore that anything you will concerning Christ's Sacrifice is not repeated or continuous is true enough, with the one obvious exception. This is that the Worship in it, the living creative modification of the believer, in a prostration which conforms him to Christ in whom he worships, the Worship, in fact, which itself crystallizes in order and beauty the Kingdom of God on Earth and in Heaven, must persist for ever.

And as all successful Evangelical revivalists have realised this truth intuitively, this brings us to the point where religious extremes meet. The Catholic people at a Mass realise also intuitively exactly the same Divine Verity that the Evangelical singers of realistic hymns themselves realise when they feel severally that they are drawn into the immortalising Worship through which Christ opened the Kingdom of Heaven to the World. The Latin Catholic, however, has surrounded his Worship with traditions and associations and refinements of Rite that the Evangelical will never see through, and it may not be desirable that he ever should appreciate the subtle refinements and developments of Catholic Eucharistic Worship.

What is much more to the point is that each Christian Communion should realise that without a perpetual advance and improvement and deepening of its own Worship, it cannot possibly retain the essentials of Christianity. The Perfect Worship of Christ, to speak in apparent paradox, can only be truly shared in by "imperfect humanity" along the lines of a perpetually perfecting



advance. Of this advance the issue of the Oxford Revival in the full Eucharistic Adoration in some Anglican parishes, may be called the model, not so much to be copied, but to be reproduced, according to the genius of each several body, in one of those crystallizing movements around the distinctive Christian Worship in Communion with the Passion, Death, and Resurrection of Christ.

As suggested above, the criterion for judging whether our Worship complies with the indispensable pre-requisites of human life after death, is its crucial realism—that which Catholics call Sacramentalism, and which, for Catholics, is organised in the material continuity of a priestly Corporation, and the use of particular material elements, which after consecration, are accounted to be the instruments of God's grace to man. The Evangelical, to whom Latin refinements are in conscience impossible to entertain, can certainly be under no obligation of having anything to do with Roman customs or Roman refinements of teaching. But he must comply with the conditions postulated by the nature of things for the blessed survival of man, in a communion with Christ risen and embracing and enfolding the depths of human personality.

In arguing thus, we may pass over here how Evangelicals should face the problem on which Catholic Christians lay such emphasis, namely, on the need of material continuity in the succession of priestly ministrants. As a private opinion it is tenable that if all the First Christians were a Priestly People, and if at the Reformation only



the particularly priestly corporation were accounted priestly, the logical method of regaining a Priestly Laity (apart from its lawfulness) would have been by the act of Reformed Bishops and Priests in adding a brief form of universal consecration to all the Christian People who came to them either for Confirmation or in the case of Baptists on the occasion of the administration of Adult Baptism.

The problem, however, is quite subordinate to general argument of this book, since the whole problem of making good any assumed deficiencies of the human part of Worship can only come up for final solution when those who take in hand the improvement of their Worship begin to study the essential exigencies of their enterprise.

With the New Testament before us, however, certain suggestions may occur as to the shaping of a Liturgy which would be strictly Evangelical in spirit, but which would bring to the front those indispensable features of Christian Worship which are not at present duly emphasised.

In arranging the order of prayers, Scripture readings, and hymns, in a service which would be completed by a Communion Service, texts from the Gospels, or any portion of Holy Scripture, might be read out and dwelt upon that would help to bring home to all the congregation of worshippers the following Scriptural Verities :—

Faith as a Communion of the Understanding with Christ ;

Repentance and Conversion of Life, as a Communion of the Will with Christ ;



Christ's Ascent to Jerusalem for the Sacrificial Worship of the New Passover, which entreated the Coming of the Divine Kingdom ;

The Christian's Communion in the Passion and Death of Christ ;

Communion in the Risen and Ever-present Saviour ;

The Descent of the Spirit and Communion with Christ, not only in Himself, but also in His Life by the Spirit, in all His Church ;

The Communion Service, emphasising the truth that unless the Present Saviour is as truly present to the Communicant as the Risen Christ was present, in subtle bodily actuality, to the First Disciples, man can have no part in the Blessed Survival.

According to the conception of Worship as the foundation of God's Kingdom, and as the attracting force of the Christian Religion to the World, the reconstruction of Evangelical Worship on these outlines would herald a universal revival of Religion in all the Evangelical World. Such Worship would also necessarily tend to a re-assertion of the Divine Verities in the form of a Christology that would conserve the teaching of Christ's power and efficacy to be present in human worship, and to save and immortalise. The inauguration of such a Revival of Worship would also help to define and sanction a governing authority in the congregation of believers that would insist upon the reality of Sin, and promote repentance and conversion of life as the indispensable pre-requisite to the taking part in



this Evangelical Worship which was founded by Christ's Worship of God through His Cross.

4.

*A truer appreciation of the original Christian Worship and its implications, would tend to array and crystallize the present divided Christian membership in a converging movement, because Worship itself is the supreme binding and reconciling agency of the Spiritual Personality.*

The first result of such a suggested "improvement of Worship," carried out on Evangelical lines, would be the attainment of substantial identity in aim and implication of all the Worship of Christendom. This, in its turn, would help each party, perhaps for the first time, to appreciate the viewpoint of the other. And if Worship is the decisive agency of the Blessed Survival of man, and if Faith (with its Authority) and Conversion (with its Discipline) exist to aid and uphold the essential Worship, this point goes to the root of the whole problem of the Protestant Reformation of the 16th Century.

Undoubtedly the Mediæval Church was a great Order of Faith and Discipline crystallized around Worship, and largely subserving Worship. The plea of the Reformers was, however, that the priestly corporation made Worship subserve priestly power. For, if Communion in Worship were considered as indispensable to survival in Blessedness, the ministration of this foundation of Blessedness was held, in rigid exclusiveness, by the priesthood.



The latter could ostensibly cut off the chances of the life in blessedness by depriving everyone who did not accept the absolute dictatorship of the priestly corporation of their right to worship, either in the narrower sense of receiving Sacramental Communion, or in the wider sense of communing efficaciously in the offering of the "Sacrifice of the Mass."

If, however, this governing power of the Papal Hierarchy had never once been used except for the legitimate purpose of keeping the Church's Worship in all its fulness of efficacy as the normal human agency of Immortality, no Reformation could ever have been justified. Without going into the vexed question of whether or not the Mediæval Hierarchy, in fact, usurped authority over the Laity for reasons other than the retaining of Perfect Worship, there is not the least doubt but that many Reformers were sincerely convinced that the Hierarchy had made its monopoly over Worship subservient to the exaltation of its own Authority. Whoever was so convinced was justified in breaking from the particular Hierarchical monopoly of Worship, and in seeking for his "Agency of Immortality" in a Worship not controlled by the existing Papal Hierarchy. In doing so, however, he was still bound by the conditions imposed on him by the structural nature of Divine Redemption.

As is well known, the strict Lutheran found freedom in exalting Faith itself as the essential Christian Worship; and in making Discipline and normal Eucharistic Worship merely subservient to



Faith. This action dispensed with the need of a Worship controlled by the priesthood, and the priesthood lost all control over the Lutheran through inability to sever him from a worship that the Lutheran claimed to have found in Faith alone.

As the Lutheran exalted Faith into Worship, so the Calvinist exalted the conception of the Government and Discipline of the converted life into Worship, and thereby affected an equally radical severance from the authority of the Priestly Hierarchy.

The true Evangelical, however, though he may have had leanings to Lutheranism or Calvinism, preferred to exalt Conversion itself, as against the Discipline of Conversion, to the position of the supreme Act of Worship. In doing so, he adopted a principle which has proved to be of more vitality and universal applicability than Lutheran Solifideism or Calvinistic Governmental Predestinarianism. The principles of the Evangelical Revival are, in fact, the vitalising power of the chief Protestant Denominations of to-day, and have exercised their well-known influence within the Church of England, too.

The criterion by which the claims of the chief Christian Communions may be considered, in accordance with the special thesis of this book is purposely limited here to the statement of the question whether these several Communions have fulfilled the conditions, imposed by mathematical necessity, for their three-fold inter-inhabitation in the Spiritual Personality. This criterion cannot be directly applied to what is called, in general,



Liberal Christianity, whose fundamental pre-supposition to its Doctrine of Salvation is the Theory of Immanentism. The Theory of Immanentism which underlies the "New Theology," is that human personality itself transcends the power and effects of Cosmic change, and that in its assumed power of survival of bodily death, or of the death of the worlds, in a blessed state, it possesses a native divinity within itself which is creative of its own paradise, in free association with other immortal spirits.

The Immanentist must be left to settle his account with any scientific philosophy which will support such assertions. Immanentism must appear to the Traditionalist, to be self-contradictory in a three-fold way. It postulates, so to speak, three infinite products without giving three infinite applications of power and work to create such products.

Men are normally conscious that their chances of survival in true self-conscious identity, in a life of blessedness after bodily death, are dependent on the enfolding of their understanding, their will, and the *substratum* of their personality, by a Divine Personality Who, by nature, transcends the power of cosmic change. They realise, in other words, that their future is quite dependent on the three divine creative works, effective of Faith, Conversion, and Worship, which introduce this Power from beyond the World into each of these constituents of their personality. The Immanentist appears to ignore this normal intuition of man concerning these postulates of human immortality.



Since original Christianity was undoubtedly a religion of an apocalyptic type, and assumed the infinite need for the entrance of world-transcending energies and power to win immortality for man from the jaws of cosmic change, the Immanentist is under the obligation of showing that his own contentions are not self-contradictory, and that they agree with original Christianity, before the Traditionalist can be expected to consider them further.

Nor is it necessary to analyse at length the older Lutheranism and Calvinism, whose upholders did accept the pre-suppositions of a Transcendent Salvation. These systems may be said to have condemned themselves, because their former upholders became, in the course of time, either frankly Liberal or frankly Evangelical. But if all Evangelicals are not destined to become mere Liberals and Immanentists, then, as I have shown, the Evangelicals must revert more systematically than hitherto unto the old Evangelical intuitions into the traditional pre-suppositions of the Christian scheme of the Life Immortal. As suggested in the previous section, a more scientific conception of the place of Worship as the goal of Faith and Conversion, would tend to solidify and substantiate Evangelical Religion, and prevent that shrinkage which is the inevitable outcome of the belittlement of the essential Christian Worship, or of the tendency merely to identify it with preaching the Gospel or promoting conversion of life.

As a matter of history, practically the entire advance of Roman Catholicism in England during



the last century is attributable to the fascination of the Roman presentation of Christian Worship. It is not true that Roman Catholic Worship possesses a fascination in any cryptic or unworthy sense of the term. Worship itself, apart from Rome, and before the Church of Rome was ever heard of, has ever been the binding and building and attracting force of living Religions. Roman Worship merely preserves the main historical tradition of Worship, and draws converts, not on account of its Latin refinements and accompaniments, but rather, in normal cases, in spite of them. Converts also accept Catholic Teaching Authority and Discipline because the convert feels that this cost is worth paying in order to be a worshipper and communicant in the Roman presentation of the agency of human survival in blessedness.

It is tenable, however, that those who separated from Rome in the Sixteenth Century, and who are now separate, have possessed valid reasons for severance from the Roman Communion. In brief, these reasons may be summed up by saying that many were unable without loss of moral integrity sincerely to accept the Latin refinements of Teaching, Devotion and Church Discipline. Nothing can bind any conscience at the cost of the loss of moral integrity ; or, in other words, nothing can compel outer obedience, if inner sincere acceptance of Teachings and the like is impossible to retain.

English Churchmen, in general, broke from Rome because they believed that Roman Discipline had become political, and existed for other purposes



than for the pure service of Worship. Therefore, if they were obliged to choose between a foreign political Power and an English political Power, they were right in supporting the latter rather than the former. By this act, however, they simply threw the onus of responsibility of complying with the three indispensable conditions of Christian Salvation upon an Authority within the Nation itself. Prayer Book Religion which provides for the crystallization of Faith and Discipline around the essential Christian Worship, the Eucharist, fairly complies with these indispensable conditions. Or, rather, it provides for the possibilities of that perpetual Revivalism and perfecting of Worship and Adoration which we are obliged to postulate from any Living Communion of the Church. Tractarian and Ritualistic Revivals, following upon Evangelical Revivals, are not abnormal phenomena in Church Life, but the very type of movement which has been integral to Christianity from its origin. If, for instance, the best features of the Eucharistic Worship and Adoration provided for in churches like All Saints', Margaret Street, or St. Alban's, Holborn, were brought into every English Cathedral, *at the request of the Anglican worshippers*, such an "improvement of Worship" would be logically consistent with the spirit of all Christianity, and, incidentally, would help to fill the cathedrals with devout worshippers.

The proviso that the consent and request of Churchmen should precede the introduction of such a change, raises an important problem. Has any



Ritualist\* ever given a sufficiently critical account of his religion to average Churchmen, so that the latter have no excuse for not appreciating the genuine science and religious philosophy which underly the Ritualist position. Judging from the accounts of opponents, this has never been done ; since a movement filled with genuine science of religion is almost universally accounted to be the exact contradictory to true science. The so-called Ritualistic Religion, which is held to be a mere reaction towards magic and futile superstition, is, in fact, a critical rendering of the Religion of the Gospel, consisting of a precise assertion of the principle of Faith, of Conversion and of Worship in the exact order and position of merit these three manifestly occupy in the Gospel itself.

If no one outside the " advanced Party " supposes this to be so it is probably because the refinements of Mediæval and modern Latin psychology have been chosen as the form of expression for so valid a presentation of the essential Religion of the Gospels. Therefore the form in which Religion is there presented is taken for the Religion itself, and the latter is ignored. Making allowance for the sentimental interest of specialists in the province of Mediæval and Latin refinements of religious psychology, the fact remains that a Religion cannot

\* By Ritualist, I do not mean a mere dilettante in ceremonial matters, but one who witnesses to the reality of the Christian Communion in the Risen and Present Saviour, on the occasion of Public Worship, by aid of a certain traditional ceremonial. Since " ceremonies " and not " rites " are the point at issue, the term " Ritualist " is really a misnomer.



win the consent of a whole people so long as its presentation is essentially misunderstood.

The only way to meet this situation is to formulate more critical and scientific statements of the position of Worship in the Gospels, to show that Primitive Christianity was not the mere cult of Faith and Conversion, but that it was one living and continuous act of Communion in the present Person of the Living Saviour, of which communion the Mediæval Mass and its Priesthood were a valid crystallization and development, but whose particular refinements of religious psychology and casuistry need in no sense be mechanically reproduced in modern times. Such a more scientific appreciation of the essential Christian Worship would, in the ordinary course of things, be followed by a universal revival of the spirit of Worship both within and without the Anglican Communion.

In conclusion, it may be suggested that the only type of Reunion of Christendom which can be contemplated without any surrender of principle on the part of the various Christian Communions is in the attainment, through such a Revival, of a true spiritual identity of Worship between both Catholic and Evangelical bodies. The attainment of this spiritual identity of Worship would tend to lessen the force of other and subordinate differences. One need not assume that the existing Christian Communions would lose their proper individuality. Rather, for the first time then in history, the existence of such diversity would be justified; since it would be evident that, in spite of their

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diversity, they were all agreed upon the essential reality of human survival in blessedness, through Communion in Christ's Resurrection imparted by the agency of the Worship founded by the Cross of Jesus Christ.

FINIS.







